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THE
TRIAL OF TRVETH
OR
A TREATISE WHEREIN

is declared vvh^o should be Iudge betvvene the
Reformed Churches, and the Romish:

IN WHICH IS SHEWED, THAT NEI-
ther Pope, nor Councels, nor Fathers, nor Traditions, nor Succession,
nor consent, nor antiquitie of Custome: But the onely written
worde of God, ought to determine the controuersies of
religiō: wherein also is declared which is the true
Religion, and Catholick Church.

WRITTEN FOR THE PLEASURE OF THE
Popes, Cardinalles, Prelates, Abbots, Monkes: and speciallie
the Iesuites, which of late were driuen out of Tran-
syluania, by the States there.

Published in Latine by a certaine Hungarian, a fauourer of the trueth:
and translated into English by RICHARD SMITH.

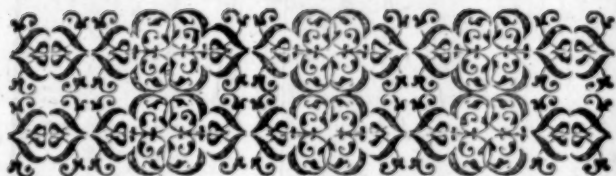


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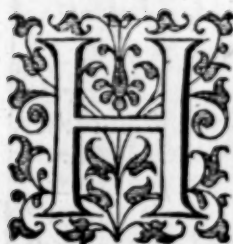


VIRO OPTIMO AC INTEGR-
RIMO, GVILIELMO PERIAM
ARMIGERO, TRIBVNALIS, SI-
VE BANCI, COMMVNIS, AC CO-
MITIORVM IVDICIALIVM, VVL
GO ASSISARVM, IVSTICIARIO
REGIO, RICHARDVS SMITHVS
GRATI ANIMI TESTIFICANDI
CAVSA, HANC SVAM QVALEM-
CVMQVE OPELLAM DICAT
CONSECRATQVE.





A TREATISE CONCERNING THE APPOINTING OF A
IUDGE OF THE CONTROVERSIES
both of the Popish, and Reformed Religion.



How not onlie odious and disdainful, The entrance.
but also dangerous a matter it is, in
these daies, to meddle with the con-
trouerfies of religion (Gentle Rea-
der) both the crueltie of many migh-
tie ones, and also the bzoules & stirres
betwene man and man, doe too too
much declare. For such is the blinde-
nes of men, and so great is their rashnes, to runne and rush
on to their owne destructiō, that as there was neuer any na-
tion so rude, but would haue taken it in euill part to be in-
struted in religion: So at this day a man shall finde many
which haue so hardened themselves in that religion where-
in they were bozne, which their forefathers haue obserued,
which they see to make for their dignities and aduance-
ment, and which they perceiue to be mainteyned by the
greater part of men: that they wil not endure once to heare
the iudgement and doctrine of the contrarie side, but contra-
rie to all law, both of God and man, doe condemne, spurne,
and abhorre it, being neither heard, nor vnderstode by
them.

Howeouer, certaine Epicures and graceles men also, do

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not a little trouble the godlie, which growe to such outrage, that they thinke they deserue great commendation, if they can conceale and hide their owne iudgement, in the matter of saluation, and scoffe and frumpe at all religion of other men.

Hereunto is added the presumption of the Popes, Cardinals, Bishops, and other Prelates, who although they see that many corruptions, both of doctrine, and also of ceremonies and discipline, are crept in, yet they accounte it an hainous offence, if any man, not content with their generall and confused faith, dares to examine the doctrine of men by the rule of the Prophets and Apostles writings, and by searching the Scriptures, to sake out the way of saluation in them.

Which things although they thus stande, yet ought all the godlie to be strengthened in minde, and encouraged against so many offences, to peeke a reason of their belasse, to the ende that both the wicked maie be made vnercusable before Gods iudgement seate, and that those, which not so much vpon froward malice, as by reason of their first trayning vp, or following of their fozfathers, or finally through loue of pzeferments, haue condemned sincere doctrine, that such (I say) may not sicke to let themselves be overcome with the mightie worde of God. For Ezechias, (a most religious pzince) is commended, because neither by the example of his fater Ahas, professing a contrarie religion, neyther by that byinging vp which he had from his cradle, nor by the highnes of his Royall state, nor finallie, by the pzeident of other kings, and multitude of men following an other contrarie religion, hee could be withdrawen and discouraged from learning himselfe the sincere religion, out of the wel-springs of Israel: that is to say, out of the word of God, contained in the writings of the Prophets: or from enioyning his Subiects to obserue and practise the same, when he had learned it himselfe, and caused it to be purged from

from all corruptions. For he had learned the commaundement of the Lord, wherein he cometh in charge, that all the faithfull be bound not to walke in the commandementes of their fathers, nor to doe their iudgements, but to walke in the precepts of the Lord only, and to keepe and do his iudgements. Neither ought the credite either of traditions, or of Councils, or Fathers, or myracles, or succession, no nor of an Angell from heauen, to withdraue any man from this searching, and perusing of the word of God: for it was no lesse wiselike then rightly said, More credite is to be geuen to one skilful in the Scriptures, and alleading the catholique authoritie of the Canonickall Scripture, then either to the exposition of the Pope, or to a generall Council. By all this therefore it is manifest, how, not onelie harde, but also daungerous a thing it is, to deal in the matter of religion.

Panormirane,
and Gerson.

Which charge if I had taken vpon me, being not forced with any necessitie to speake, but moued thereunto eyther with vaine-glorie, or foolish rashnes: doubtlesse I could not anoide iust reproofe. But now sith I haue stepped forth to speake, not voluntarilie, but by constraint, addressed thereunto not with ambition, but with love of the trueth, not vnadvisedly, but vpon good deliberation, not with flanders, and cauilles, but with authoritie of the word of God: Truly I nothing feare, that this my honest meaning to mainteine the trueth, should be imputed to me as a faulte. Onely this I request you (gentle Readers) whosoeuer are desirous of eternall life, that you bring not hether any preiudice, or so-called opinion, that you condemne not a cause vnheard, contrarie to all lawe, both of God and man, and that you leane not to any authoritie or excellencie of men: but compare matter with matter, reason with reason, argument with argument, by the rule of the worde of God: neither doe you consider the person that speaketh, but the matter that is spoken, with a godly desire to learne out

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the truth. And then I will not sticke to abide the curteous censures of the good, that if it be proued, that these things are agréable to the trueth of God, yee may yield vnto the Lord: if not, ye may refuse them, as things contrarie to the heauenlie oracles or testimonies of the word. But that I may not seeme to roue from the matter: I wil prescribe certaine bounds, which neither I, in speaking, nor you in reading, may ouer-passe. But befoze this be done, I will first set downe the whole state of the matter. Harken ye kings and Princes, and all ye inhabitants of the world. There is a great controuersie in hand: For almighty God, the most gracious father of all the faithfull, hath promised to all men that beleene, as to his childezen, beloued in his onely begotten sonne, he hath promised to them. I say, the kingdome of heauen. This promise of a heauenlie inheritance hath bee enrolled in the publique records of the olde and new testamēt, and committed it to his heires, being sealed with the seale of the Sacraments.

Now he hath annered to these letters of his will, certain conditions, as a father: to the performance whereof, his heires should be bound. Now the childezen falling at variance, are deuised (to omit the rest) into two sides, extreme-ly disagreing among themselues. The one acknowledgeth the Pope for their head, and as it were, the Executor of the will maker, God: the other acknowledgeth it not. They strue for the possession of the kingdome of heauen, and for the right of the true church, which each side chalengeth as their due. The Plaintiffe in this case is the Bishoppe of Rome, with all those which take parts with the See of Rome. The Defendantes are those which receiue not the Bishop of Rome, but prolesse themselues Gospellers, and men of the reformed religion.

Both of them bzing their allegations, their writings, sealed with the kings seale, and also their witnesses: but both sides keepe great stirre for the assigning of a Judge.

For

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For both desire that he should be appointed Judge, whom they hope would be more fauourable to their cause. The Romish See would stande to the iudgement of the Popes, traditions, counsels, fathers, and miracles, and saith that yet neuerthelesse, thee doeth not shutte out the worde of God.

The pleading
and exception
of both sides,
for the assign-
ing of a
Iudge.

The Gospellers on the other side refuse these Judges: for they alledge that the Pope cannot haue the place both of a partie, and a Judge too, especiallie sith hee is charged with so many crimes. Traditions they reiect as suspected Judges, and not of sufficient credite. And as for Counsels, Fathers, Miracles, and succession of persons, they say that they admitte them not as Judges, but as two or three witnesses: wherein notwithstanding, they protest, that they wil so far forth only receiue the authoritie of these witnesses, as their euidence shall agree with the publique doctre.

The See of Rome accuseth the Gospellers, (for let mee with god leaue of both sides, vse these termes that are now made common) that they haue reuolted from the true church, inuented a new doctrine, and new ceremonies, and haue but a few yeares since, picked this quarrell with her, and that therefore the kingdome, and claime of heauen doeth belong, not to them, but to her, by the lawe of God.

The Gospellers replie that they haue departed, not from the true Church, but from the Synagogue of the malignant, and that they haue not coyned a new doctrine, or new ceremonies, but that they holde that Religion, by the which the faithfull, euer since the beginning of the worlde, haue bene saued.

That they were in doctre of later yeares oppressed by their tyrannie, as Abell was by Cain, Isaak by Ismaell, and Iacob by Esau: so that they were compelled to hide themselves, but that now they haue (like the Stone) recovered their light, and that they will by lawe recouer their birth-right

The trial of trueth.

In this Court of Iannes going to lawe one with another, there is great concourse and throng of people, a great hurlie burlie and stirre ariseth, they growe from woordes to blowes, to murders, to burnings, to warres, to bloodshed, and in a word, to all kinde of torments. Sometimes this side seemeth to haue the better hand, sometimes that, and the more that the Gospellers are suppressed, tormented and burned, the more doe they boast that they growe, encrease, prenaile and triumph. In the meane season they protest, that the matter ought to be tried, not by violence, but by course of lawe. They appeale to God himselfe, besides whō (they say) that they admitte none for chiefe and iudge. That the Will maker himselfe may determine this controuersie by his holy word. And that this may be the better done, they appeale to a Generall Councell, wherein it may be lawfull frelie to reade and scanne the dede of the will, and therehence to finde out the minde of the Will maker. The See of Rome on the other side, pleadeth that she hath not a fewe times assembled Generall Councils, wherein the writings haue bene examined, and found to haue given iudgement on her side, for the title of the true Church. The Gospellers denie that those Councils were generall, and free, because the Papists would not permitte them freely to geue an account of their faith, neither would heare their defence, but contrarie to all law, either of God or man, were themselves both parties and Iudges, and condemned their brethrens cause befoze they heard it, or vnderstood it: and therefore they protest that they haue not bene cast in their suite, but will so long be heires of the possession bequeathed vnto them, while they perfourme the covenants contained in the publicke dede of the will, according to the appointment of the will-maker. And in the meane space they say, that they are ready to waite for the righteous Iudge, euen the Lord Christ, who shall come to iudge both the quicke & the dead: and to ende these long contentions in such sort, that he will
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render to those y^e shall ouercome, the reward of eternall life, but to those y^e shall be ouercome, euermlasting condemnation.

Thus far onely haue both sides proceeded in iudgement. Now then the question is, to which party the inheritance of euermlasting life, and the name of the true church is to be adiudged. Surely, the iudgement hereof peremptorily belongeth onely vnto Christ, which he wil doe in that last iudgement & court, wherunto a thousand, five hundred, foure score and eleuen yeres since, he hath summoned all the worlde, and which doubtlesse shall be held before it be long. But take heed O ye Kings & Princes, and inhabitants of the whole earth, that in the mean time ye take parte with the better cause, least if you be careless to decide this controuersie, Christ hereafter doe mightilye iudge you in the last iudgement. And that this may be done by due forme of law, goe to I pray you, shew your selues indifferent Iudges, and condemne not a cause being not heard, but if you haue heard the cause of the See of Rome with the right eare, (as was met) doe you likewise heare the doctrine of the Gospellers with the left, least ye be found farre vnlike y^e great Alexander, who heard y^e speech of the accuser with the right eare, but kept the left eare stopped for the defence of the accused.

The matter lying in question.

Alexander.

First therefore I will rehearse the iudgement of both parties, out of the writings of them both, worde for worde: neither (trust me) will I adde or diminish any thing, which is not to be found in the same forme of words, in the booke of both sides. Next I will shew the reasons wherefore the Gospellers doe refuse to admitte for Iudges, the popes themselves, the Councels, fathers, traditions, & other such like witnesses, but would haue all the controuersies of the Church to be discussed by the written word of God. And then, if you shall vnderstand these things with conscience, and without partialitie, I will not be against it, but that you may embrace and follow that which is better of these two. As for the first point then of our discourse, the contro-

The setting downe and diuision of this Treatise.

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uerſie.

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The iudgement of the Gospellers, and of the Catholicks, concerning the these points of faith
 verses of each side, concerning the these articles of faith,
 doe stand thus.

1. Of the Scripture.

The reformed Church professeth that there is nothing necessarie to salvation, which is not contained in the canonical Scriptures.

But the Church of Rome saith, that the scripture is maimed, uncertaine, like to a nose of wax, to a leaden rule: that without the authoritie of the Church it hath no more strength then Esops fables, that it is the cause of heresies applyable to time, and that therefore the common people are to be restrained from it.

2. Of Traditions.

The reformed Church beleeueth, that neither a council, nor any of the fathers, no, nor a company of Angels, must be credited, if they teach any thing contrary to the witten doctrine of Christ.

The Church of Rome professeth, that Traditions not witten, are to be received with the same reverence that the holy scriptures be, as the ground of faith, without the which the authoritie of the scriptures would vanishe into smoake, and were not woorth a straw.

3. Of the Lawe.

The reformed Church affirmeth, that men cannot performe the law of God, but by the imputation of the righteousness of Christ, and that all things are sinnes, which are committed against the said Law.

But the Church of Rome teacheth, that the law may be so fulfilled, that men may also doe superfluous and vndue works, and that all which is against this law, is not sinne, as concupiscence.

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4. Of Sinne.

The reformed Church beleueth, that both the want of originall righteousness, and concupiscence, and whatsoever is contrarie to the lawe of God, is sinne, and maketh men guiltie of the wrath of God.

1. Jo. 3. Rom. 6.
Aug. 1. 2. con. Iul.
de bom. 4. 1. in Jo.

The church of Rome saith, that concupiscence and originall sinne, is not properly sinne, neither deserueth the hatred of God, or any smarting punishment and penance.

Cel. conf. pa. 46.
Ru. Tap. de pec.
orig. con. Basf.
fess. 36.

5 Of free will.

The reformed church beleueth, that men haue no free will left them in those things which belong to obtaine saluation, except God by his holy spirite doe againe stirre, and quicken it.

1. Cor. 2. Rom. 8.
Ioh. 3. Ephes. 3.
Aug. de spiritum
& lu. cap. 30.

The church of Rome saith, that a man may by the pure powers of nature, loue God aboue all, and that also being in mortall sinne, hee may by propozition deserue to haue grace potwored into him.

Con. mid. fess. 6.
cap. 1. Gab. 82.
3. sent. dist. 37.
Aul. li. 3. pa. 92.

6 Of Iustification.

The reformed Church beleueth, that the elect are iustified by faith onely in Christ, without the woorks of the law, yet so, that that faith be not naked and dead, but liuely and effectuall by the woorkes of charitie.

Rom. 3. 4. 5. 12. 3.
Aul. 10. Aug. de
trin. ser. 114. Ber
supra. can. ser. 61.

The church of Rome denieth that men are iustified by grace alone, and by the imputation of Christs righteousness, but that there is required thereunto, as a necessarie meanes to obtaine saluation, the keeping of the law.

Con. mid. fess. 6. e.
2. Aul. li. 3. 9. 447
Sot. in Sch. de
purg. Cens. col.
pag. 156.

7 Of the Mediator Iesus Christ.

The reformed church beleueth that there is one mediator

Ioh. 3. 1. Tim. 1.
1. Jo. 2. Mar. 10.

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1st. 53. 1. Tim. 3. **four betweene God and man, euen Iesus Christ, God and**
Aug. li. 10. cōfess. **man, who by his death blotteth out the sins of the faithfull,**
c. 42. in 1o. ho. 84. **& by his resurrection purchaseth for them euerlasting life.**

Jac.

Hori. 1. cap. 171

6. de fals. pa. 239.

Lom. li. 4. dist. 45.

Rom. dist. 45. ar. 1. 2

The Church of Rome affirmeth, that Christ died onlie for originall sinne, and that Christ alone is not the media-
 tor, but other he-saints, and the-saints also.

8 Of the sacrifice of Christ.

Heb. 10. 1. To 2.

Heb. 9. 11a. 53. &

63. 43. 10. 3. ar. 4

The reformed Church beleueth, that the faithfull are reconciled to **G O D** the Father, by the onely Sacrifice of Christ.

Con. Trid. sess. 6. c.

2. cat. rom. pa. 11.

Gab. 8. dist. 12.

Lind. li. 1. p. 375.

The Church of Rome saith, that the death of Christ, is not the alone propitiatorie Sacrifice, but the masse also is one, which blotteth out the sinnes, and taketh away the punishments both of quick and dead, and is profitable to procure all spirituall and tempo; all blessings.

9 Of Penance, and repentance.

Ephes. 4. Rom. 7.

10. 1. Psal. 19. E-

say 53. Psal. 5.

The reformed Church beleueth, that such repentance is accepted of God, wherein there is the mortifying of the old man, and the quickning of the newe man, proceeding from a liuelie faith.

Rom. li. 4. dist. 16.

cat. 10. pa. 442.

comp. theol. 6. cap.

24. cō. trid. sess. 4.

And. li. 19. c. 23.

The church of Rome teacheth, that for the obtaining of saluation, there is such a repentance or penance requisite, wherein there is a sufficient contrition of heart, confession of mouth, and satisfaction of wo;ke, by the which, saluation may be gotten.

10 Of the Church.

1oh. 10. Ephes. 2.

1. Cor. 3. Mar. 28

The Gospellers say, that there is the true church where the word is purely taught, the sacraments rightly administered, and obedience yielded to the outward Discipline.

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The Romanists teach, that the certaine markes of the Church, are: first, agreement in publike doctrine, and outward service: secondlie, the personal succession of Bishops: Thirdly, the acknowledging of the Pope.

*Sot. def. cat. de eccl.
cle. pag. 191. ius
Can. di. 4. Trid.
con. ses. 5. cap. 2.*

11 Of Councils.

The reformed Church denieth, that she is bound unto Counsels, but unto the written word of God, from which, if Counsels and Fathers doe swarue, they may be deceived.

*Mat. 18. Gal. 1. 1.
Luke 11. 1. Cor. 2.
Psal. 116. 12. 6*

But the Church of Rome tieth her selfe to general counsels, as to those which can neuer erre.

*Tap. art. 1. p. 1. Sot.
af. cat. de consil. 1*

12. Of the Sacraments.

The reformed Church acknowledgeth but two Sacraments, ordained by Christ: namely Baptism, and the Lords Supper.

*Mat. 28. Mar. 16
1. Cor. 11.
Aug. ep. 218. ad
serm. lib. 3. de
doct. chri. cap. 9.*

But the Church of Rome teacheth, that there are seven Sacraments, which minister saluation by the bare performance of the outward action, without any good affection in the receiuer, and also patcheth vnto them, Ceremonies unknown to the scriptures.

*Trid. confes. 7. cap.
1. ses. 7. cap. 8.
Lind. li. 4. cap. 57.*

13 Of Martirdome.

The reformed church teacheth, that the afflictions of the Godlie, are either corrections for certaine sins, or troubles of triall, or testimonies for confirmation of the truth.

*Rom. 8. Psal. 111
1. Tim. 2.*

But the Church of Rome teacheth, that the martirdoms of the Saints, are a sacrifice for sinne, and that they deserue an easing of eternall paines, and life euermlasting.

*Lind. li. 4. cap. 73.
con. vrid. of 4. cap.
9. Th. Aquin. li. 4.
dist. 2. art. 3. soc.
af. cat. de eucha.*

14 Of the Magistrates.

The reformed Church teacheth, that the ciuil magistrate

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Psal. 32. Rom. 18 ought to procure, not onelie outward benefites, but also the saluation of his Subiects by true religion.

Sot. in Cath. Sch. idem in asser. Cath. But the church of Rome teacheth, that Ciuill Magistrates are to be withheld from the care of religion, as Laie men, and that they are vnderlings to the Pope, and Prelates.

15. Of Mariage.

Heb. 12. 1. Cor. 7 1. Tim. 4. Christi. Jos. hom. 1. in Titum. The reformed Church teacheth, that marriage is honourable amongst all men, the forbidding whereof is a doctrine of devils.

Ius. Can. dist. 28. Pig. Cat. Rom. pag. 552. But the church of Rome teacheth, that married persons live in the flesh, and that marriage is not lawfull for Ministers, but that it is moze to be bozne with, if that a Priestesse (as they speake) keepe whores, then so; to enter into lawfull marriage.

16. Of mens constitutions.

Col. 2. Mat. 11. 1. Jo. 1. Ephes. 2 Gal. 3. Mat. 15. The reformed Church denieth, that confirmation, extreame vntion, and such other constitutions of men, are agreeable to the word of God.

Con. Trid. ses. 7. can. 1. cat. Rom. pa. 319. 499. Con. Trid. ses. 4. can. 1 274. Grat. ca. 1. dist. 5. The Church of Rome saith, that moze grace is conueied to the faithfull by confirmation, then by baptisme, & that extreame vntion doeth minister spirituall grace.

17. Of vowes.

John 1. Heb. 10. The reformed religion affirmeth, that a man is iustified by no other meanes but by faith in Christ.

Sot. ass. Cath. And. pa. 11. Extravag. Aquin. li. 444 3. The Romish religion saith, that the bolwes of chastitie, pouertie, and obedience, doe deserue euerlasting life.

18. Of holie dayes.

Col. 2. Galat. 5. The reformed church teacheth, that she is not bounde to

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to holy daies, and is satisfied with those daies that God hath appointed. *1. Cor. 7.*

The church of Rome teacheth, that the keeping of holy daies, (even without the case of offence) may not be omitted without sinne, and that many holie daies are to be celebrated for the praying unto, and worshipping of Saints. *Lind. l. 3. c. 27. Con. Trid. ses. 3. con. 6. In Bel. cap. maiest. 1548. edita.*

19. Of holie water.

The Gospellers beleue that their sinnes are wiped away onely with the blood of the Messiah. *Rom. 3. Act. 4. 6.*

The Romanistes beleue, that there is not only a diuine force in their holy water, but also that it worketh health, dyueth out devils, and preserveth all things. *And. li. 3. pag. 326. 324.*

20. Of praier.

The reformed Church beleueth, that God the father with the sonne, and the holy Ghost, is alone to be called vpon in spirite and trueth. *Ex. 20. Mat. 4. Act. 14. Apo. 22. 1. Iohn 4.*

The church of Rome saith, that all angels and Saints are to be prayed vnto, and assigneth them severall offices, that Saint Leonard should deliuer captiues, Saint Valentine should geue health, that Rome should haue Peter and Paul, Hungarie Saint Marie, Compostella Saint Iames, for their patrones and protectors. *Ecchius in Ench. Lom. li. 4. dist. 46. Con. Trid. ses. 6. cap. 3. Lind. li. 3. cap. 32. Bon. dist. 459. 3.*

21. Of reliques and images.

God commandeth that none should be worshipped, and called vpon, but him selfe. *Deut. 4.*

The Pope commaundeth the worshipping of the reliques and pictures of Saints. *Con. Trid. ses. 4. 1. Tim. 4. Col. 4.*

22. Of fasting.

The reformed church saith, that the forbidding of meats

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used vpon certaine daies, is a doctrine of Devils.

*Ser. offer. Cath.
de. iun.*

The church of Rome teacheth, that fasting is a worke that maketh satisfaction for sinnes, whereby the merite of Christ is applied vnto men.

23. Of pardons.

1. Jo. 2.

The reformed church beleueth, that the blood of Christ alone, is a propitiation for our sinnes.

*Tertul. prop. 11.
46. 64. 62. ex-
trauag. leg. 11.
9. elem. 6.*

The church of Rome teacheth, that men by the Popes pardons may obtaine, not onely forgiveness of tempoꝛall and eternall punishments, but also saluation.

24. Of the Popes supremacie.

Ephes. 4. Col. 1.

The reformed church acknowledgeth but one head, namely, Jesus Christ crucified, & now reigning in glory.

*Const. Flor. 10. de
sur. crem. 1. 3.
c. 64.
Foll. 1. cent. Rō.*

But the church of Rome acknowledgeth Christ for the inuisible head, and the Pope for the visible: who also excelleth the Emperors, as farre as the sunne doeth the moon, or golde lead: who is greater then Moyses, and Paul, equall to Peter, who is a God, and not a man: who may dispence against the foure first Councils, and against the wordes of the Gospell, &c.

25. Of Spirituall assurance.

*Psal. 26. Mar. 9.
Rom. 8.*

The reformed church beleueth, that the faithful should not doubt of their saluation.

*Ant. Pag. 4. sis.
6. cap. 267.*

The church of Rome saith, that they must alwaies doubt.

26. Of Antichrist.

*1. Jo. 2. Mat. 24.
Dan. 12. Apo. 17.
2. Thess. 1.*

The reformed church beleueth that Antichrist is come already, and is he that denieth that Christ is come in the flesh

The triall of trueth.

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flesh, or hee that iudgeth erroneously of the nature and office of the Messiah, whose seate is in the Citie situated vpon seven hilles.

The church of Rome looketh for Antichrist out of Babylon, of the tribe of Dan, who shall raigne thre yeares, and shall be killed in the mount Oliuet. *Comp. The. lib. 7. cap. 8. & 14.*

27, Of Purgatorie.

The Gospellers believe, they shall passe presently, from death, to life euermlasting. *Ioh. 5. Apoc. 14.*

The Romanists teach that there is a fire of Purgatory, so that there are five distinct rowmes for soules, to wit, hell for the damned: the second place for children dying unbaptized: the third Purgatorie: the fourth Limbus patrum: and the fifth, the chiefeest heauen. *Cat. Rom. pa. 327 comp. The. lib. 7. ca. 3. Ingel. Srad. Propos.*

This is the doctrine of both parties, the deciding of which controuersie the See of Rome would submit to Popes, counsels, fathers, the Church, and traditions. But the Gospellers refuse these iudges, and alleage their reasons why they reiect each of them, the which that you would patiently heare, I entreate and beseech you, as you will be saued (good Readers) whosoever of you, in this priuat and domesticall war of disagreeing brethren, are desirous to take parte with the better cause. And as for the first sorte of Iudges: The defendants say, that they cannot admitte the Popes for iudges of this controuersie for most waightie causes, for they say that they haue beene not only long since accused, but also proued guiltie by the greatest part of Christendome, namely, England, Scotland, Denmark, Swethelande, the greater parte of Germanie, Heluetia, Fraunce Transiluania, yea and of those Churches and countreys also which in Africa, Egypt, Syria, Greece, the East,

and

The Popes cannot be iudges of religion, for eight reasons.

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and other coastes of the world doe reckon themselves amongst the Chyistian Churches, they haue, I say, by all these, bene conuicted of eight most heynous crimes, that is to say, of impietie, or prophane irreligiousnes, of vsurped Tyranny, of corrupting Religioⁿ, of Sacriledge, or Church-pillage, of vnreuerent and vile abusing of Princelie Papiestie, of Rebellion and conspiracie, of Antichyristianitie: and of eight notorious and abominable vices in manners.

1. Prooue of the impietie of Popes.

*Dist. 36. c. satis ca
quonia. de immi-
nui. 6. Dist. 30. 4.
c. si. Papam. Phi.
Dex. cōf. 137. No
3. vol. 1. Jason.
conf. 445. No. 2.
vol. 1. Bal. lib. ult.
c. sen. Fel. ca. ego.
No. de Iure.*

2. prooue of impietie.

*Benon Cardina-
lis.*

*Raphael. volat-
terranus.*

As for the impietie or prophanenes of the Popes, they say that they will prooue it by three reasons. First in that they plainly arrogate, and challenge vnto themselves a certaine Deitie or Godhead. For there are expresse writings of theirs, wherein it is affirmed, that they are Gods, that they are subiect to no man, that they are the husbands of the Church, that they can dispence against the Apostles, and their rules, that they may be against, aboue, & without lawe, that they are inuisible Gods: and finally that none ought to demaund why they doe so, although they daily hurle, and dzaue whole heapes of soules to hell.

Secondly they proue the impietie of Popes by this, that they haue often times made a mocke euen of their owne Religion. For Gregory the seventh brought one to this resolution by promising him money, that by letting downe a beame vpon the head of the Emperour Henric the third, while he was praying in the Church, hee should crush him to peces. Which while the executioner of this mischeefe made hast to doe, the boord breaking vnder the beames, both the stone, and the Popes man fell downe. The same Pope Hildebrand asking counsell at the Devils against the Emperour, was not afraide to cast the Sacrament of the Lords body into fire: the Cardinals speaking against it: which thing the Bishop of Parme did openly publish. Siluester the second obtained the Popedom by the magical artes of the Devils: vpon this condition, that after his death he would giue him selfe wholly to them. Sixtus the fourth

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Fourth caused Bandinus Iulianus to be murdered by treacherous persons in the Church gining them a watch-word by the host. For, that the Popes set nothing by their host, is evident by this, that they cause it to bee borne before them as a messenger of their coming, being put vpon a hackenay, and committed to a horse-grome.

To. Mont. li. de Relig. pa. 101.

Thirdly they say, that the impietie of the Popes is declared by this also, that they haue set vp about threescore and fve Religious orders, each of which haue their severall fashions of hooded attires, and their distinct rules and rites of Religion. The number of Priests in these orders is thought to amount to fve hundred thousand in Europe onely: which may easily be gathered by this, that the Generall of the Franciscanes did often times promise the Pope thirtie thousand men of warre, that might doe service in the field, without any hinderance to their church-service.

Sabellius Ennead. 9. li. 5.

But amongst other orders, the Franciscans and Dominicans are taken to excell, whereof the former (beside other fables conteyned in the booke of conformities) are not ashamed to call vpon their Captaine with this verse,

See the booke of conformities fol. 188. col. 4. & 231. col. 1.

O Frances, Iesus typicall, or second Christ, the guide
Of Minorites, who rulest them, that they goe not aside:
Graunt vs in heauen euermore, with thee still to abide.

And the later doe not sicke, not onely to compare their Dominick with our sauour Christ, but also to prefer him before him in many points. There be published the legends of the Saints, and sundrie other bookes, of the lying & counterfette miracles of Stanislaus, Adelbert, and other men. Which bookes because the popes haue authoized, and exhibited them to all Christendome, to be imbraced with as great reuerence as the Scriptures, hereby they also iudge them to be guiltie of impietie.

Anton. in hist. par. 3. lib. 23. & 24.

Anton. lib. 23. § 17. fol. 197.

The second cause for which the Gospellers denie that they will acknowledge the popes for their Iudges, they alledge to be the sinne of tirannie vsurped ouer the Church.

D

For

The triall of trueth.

For first he seeketh to be intituled the head, husband, and vniuersall Bishop of the Church, which, it is most certain, agreeth to none but Christ.

Secondly, in that they haue chalenged vnto themselves dominion ouer the whole world, and all ciuill magistrates: for as for the donation of Constantine, wherby they confirm their soueraign anthozitie, besides that Antoninus bishop of Flore, N. Cusanus, L. Valla, Volateranus, Aeneas Siluius, and other writers moe, which in other pointes were great prouers for the papacie, were not afraid some late hundred yeares since, to disproue it, the Gospellers auouch, that they can also conuince it of forgerie, by these reasons: For sith no approued writer maketh mention of this donation, sith Eusebius and others, doe witnes that Constantine did deuide the three coastes of the world to his three sonnes, sith the instruments or deeds of grant set forth by Volateranus, and in the decretals, doe far differ, and their stile is much vnlike, sith it is ridiculous that Peter & Paul should appeare to Constantine in a dreame, and that he should worship the for gods, sith Constantine neuer had the leprosie, neither was he baptized at Rome by Siluester, but at spicomedie by Eusebius, sith it is wicked to say, that the hand of god was sen of Constantine, sith he could not geue greater iurisdiction to the pope, then he had himselfe, neither could geue him autoritie ouer the patriarch of Constantinople, there being then no such citie: and finally, sith those giftes which in that euidence are saide to be geuen to the pope by Constantine, are the badges of Antichrist: By al these seuerall, and those most forcible demonstrations it is concluded, that y same donation was not granted by Constantine, but forged by the popes.

Now in those wordes which Christ spake to Peter, & other ministers of the word, that they should feed his shep, he appointeth to them, not a ciuill iurisdiction, but a church-ministerie: for in another place he nippeth, and beateth back the pride & ambition of the apostles, desiring superiority, when he saith, The kings of the nationes beare rule, but it shal not be so with you.

¶ ea,

The first profe, of tyranny vsurped.

The second profe of tyrannie.

The donation of Constantine is proued counterfeit by tenne reasons.

1. *pari. hist. sū. 8. cap. 1.*

2. *de con. Cath. 3.*

3. *In dialogo quodam.*

See *Secras. The. Eras. Ruffin Or. f. Bedam.*

4. *Zozin. hist. par. 2 Vol. li. Geor. 3.*

5. *Alber. Kian. in Sax. li. 2. ca. 1.*

6. *Marcil. in dūfē. pte. cap. 1.*

7. *Mansi. li. 1. de pl. cap. 30.*

8. *Eus. de vit. Con. Rus. li. 1. c. 11.*

9. *Socr. li. 1. ca. 29.*

10. *Vincen. l. 24. hist.*

The exposition of Christs words.

Barnard. li. 2. de Conf. N. l. 8. c. 4.

Aug. in 10. tract. 10. & 124 & de ver. Dei ser.

20. *Cyrl. in di. l. de Trin. d. 4. Amb.*

in epist. ad Ephē. c. 2. Christ. li. 5.

5. in Mat. Bar. Epist. 230.

Pea & the Canons also haue expressly forbidden the Bishop of Rome to be called The chief Bishop, or the vniuersall head of the church. Wherefore they say y they are conquered with their own weapons, alth they claime to themselves this dominion by diuers, & those also contrarie titles.

The third cause why the Gospellers refuse to stand to the iudgements of the popes, they alledge to be this, that they haue corrupted Religion, and haue most grosslie erred notably in maners, but also in doctrine. For there are decrees extant concerning the popes, that they are not men, but Gods, that they may not bee iudged by any mortall man, y they may dispense against the Apostle, chaunge the nature of things, make some what of nothing, make righteousness of vnrighteousnesse: But in the meane space how true these things are, the matter it selfe doth shew. For the Lord him selfe witnesseth y there is but one forme of Religio, name, he that which is recordeed in the writings of the Prophets, and Apostles, whereunto nothing may be added or taken away, no not by an Angell. But the pope teacheth that y order of the church consisteth in the traditions of our forefathers, of the which sort are Agnus Deis, chystening of belles, prayers of Saints, single life of priests (as they call them) the taking away of the cup in the Lordes Supper, the blessing of a straunge young, the Masse, pardons and other such stufte: the which although they affirme to haue bene conuayed ouer to them from the Apostles by tradition: yet that most of them were inuented by them selues, the recordes of auncient stories doe plainlie proue. For pope Innocent forbade the cup in the Lordes Supper by the decree of the Coucell of Laterane, and instituted the Easter-Communion: But Eugenius the fourth decreed the contrarie. Innocentius the third, and Honorius the third, ordained that the Sacramentall bread should be curiously kept in the church for sundrie vses: But pope Clement would not suffer it to be reserved to the next day.

L. 6. quis deest. de petit. Hared. l. 1. c. de fin. l. Titus D. 99.

The third reason of insufficiencie.

Diff. 96. satis e. uidenter. Can. 9.

Quasi. 3. Diff. 34. Can. l. c. in.

Diff. 82. Can. Presbyter. Lib. 1

Decret. Greg. tit. 7. Can. 5.

10. 14. 2. Tim. 3. Mat. 19. Jer. 7.

Iren. Epist. 4. Alon in prin.

Lib. 2. C. 6. Greet. Con. Trid. sess. 4. c. 1.

Li. 1. Cor. Pon. fac. 7.

See the complaints of Maximilian of the cuppe of the Lords Supper

Lib. 3. Decret. Greg. tit. 41. C. 2.

San. in Diff. 2. de consec. can. presb.

When and by whom the Popish ceremonies were ordained.

Of the reservation of the Sacrament.

Of the Masse in Latin.

The triall of trueth.

Of the Masse
of such as kept
concupines.
*Dist. 32. prater
hoc, itē Nullus.*
Of the life of
Ministers.

Vitellianus the second, and Agatho the first, appointed the Masse to be said in Latin: Nicolaus the first suffered the Slaunonians and Polonians to haue Masse said in their owne tongues. Alexander the second decreed that Masse said by a priest that kept a concubine should not be heard: But Lucius the third allowed it. Siricius, Pelagius the second, and diuers others condemned the mariage of priests: But Pius the second hath left in writing to this effect: that it seemed there was great reason to debarre the priests from mariage, but there was greater reason for the restoring of it againe.

Of Images.

Leo the first, Gregorie the second, & third, & many others allowed the worshipping of Images: But Iohn the 22. did mostallie hate Images & Pictures. Boniface the 4. graunted the Popes authoritie to preach, baptise, and absolve: Gregory toke it from them. Iohn the 24. held for sound articles of faith, that the Apostles neuer bowed pouertie, and single life. Pius the second said that Friers were the deuils bondslaves, in this double verse.

Of Monckes.
*Caus. 16. Quest.
1. ad iocimus.*

The deuill of hell himselfe dare not that thing to enterprise,
Which shameles Moncke, & beldame old, with craft fraught, will deuise.

*Dist. 92. can. in
san. 10.*
Of Canonically
houres.

Pelagius the first ordained that clerkes should bestow euerie day seue houres in Canonically prayers. Gregorie the first commaunded that they should giue themselves not to chastising, but to preaching. Calixtus decreed that it was not lawfull to dissent from the church of Rome: Fabianus affirmed the contrarie.

Of the yeare
of Iubilie.
*Can. 11. Quest.
3. qui omnipoten.
Decret. Sym cap
8. Quest. 4.*

Bonifacius the 8. commaunded that the yeare of Iubilie should be kept the hundredth yeare: Clemens the 6. brought it to the fiftith, Boniface the ninth to the thirtieth and thirtieth, Sixtus the fourth to the fiftie and twentieth yeare. Hadrian and Leo the third graunted Charles the right to chuse the Popes: but Stephen the fourth, Hadrian the fourth, and Sergius the second gaue it to the Clergie, Senate and people of Rome: Leo the 8. graunted it againe to the Emperour, Alexander the 2. gaue it to the Cardinals onelie: And

Of the electio
of the Pope.

at

at length Maud the whore promoted Victor the third, and Whores chose
Vrbane the 2. to the popedom, as also Theodora the who the Popes.
rith Ladie of Rome did Iohn the eleuenth, and Marozia *Ticinensis. Lib.*
the Trumpet, Sergius the third. Antheus decreed that none *2. cap. 13.*
should be made Pope, except he had first bene Bishop.

Constantinus the second, and Benet the eight, were lay Vnlearned &
men: Benet the ninth, Iohn the one and twentieth and ma- laymen Popes
ny others did not so much as know their letters. Gregorie
the first forbade on fasting dayes the vse of fleshe, milke,
cheese, butter, and egges: But Eleutherius decreed that no
man should superstitiously refuse any meates. Innocentius
the third enioyned men auricular confession: But Neclari-
us the Patriarke of Constantinople, for adulterie com-
mitted vnder colour thereof, did vtterlie abolish it.

Honorius the third decreed that the Sacrament should
be lifted vp: Gregorie the ninth that at the time of eleua-
tion the bell should ring, Innocentius the fourth, that men
should then kneele downe. Zephirus ordained glasses in
steede of wooden vessels: Vrbane golden, and silver-
coppes in steede of glasses. Nicolaus the first barreth Em-
perours & kings from the Counsels as laymen: But Mar-
cellus, Damasus the second, and Iulius doe admitte them.

Stephanus the third did solemnelie repeal and disanull
the Actes of Constantine the second: so Stephen the first a-
bzogated the decrees of Formosus, Romanus the first the
deedes of the said Stephanus: Theodorus the Actes of Ro-
manus: Damasus the decrees of Liberius: Paulus the second,
the constitutions of Pius the second: Behold the goodly tra-
ditions of the Apostles: behold the Christian Religion kept
pure by the Bishop of Rome. And what shall we say
to this, that Honorius was an hereticke of the sect of the
Monothelites: Liberius was an Arrian: Marcellinus sa-
crificed to Idols: Anastasius was a Whorinian, Iohn the
two and twentieth held that the soules of the wicked did
sleepe till the day of iudgement.

Of auricular confession.
Lib. 5. decret. tit. 38. can. omnibus vtriusque.
Of the eleuation of the Sacrament.

De consec. Diss. 1. can. 25. 2.
D. 95. canab. nam.

Of the hatred between pope and pope.

Platina de vitis pontificum.

The heresies of the popes.

Flavius Blond. li. 3.

Rom. inst. En. 6. Breuiary po-

stular. Ind. 12. art. 72. Abbat

vsper. in vit.

Philop. nuper

pag. 321.

1 heod. Nibem.

trall 6. c. 37.

Alberic. lib. bene

a Zeno. 18. &

quad. prescript.

Alphon. cōs. her.

Lib. II. cap. 4.

Hier. Mar. Ecc.

Iohn Gerson.

The triall of truethe.

The fourth
cause of insus-
ficiencie.

The fourth cause of refusall, the Gospellers alleadge to be Sacriledge and Simony: for the which they cannot admit the Popes for Judges: for it is apparant that for voided linings, preuentions, surrenders vpon fauour, commendations, dispensations for age, order, regularitie and bodily blemishes: for Aduousons, reuerfions, benefices when they shall be next voided, for discharge from visitations, for making Apostolicall chiefe Notaries, and Registers, for the clause non obstantibus, for dispensations with secular Clarke, for repeales, for tollerations of Concubines, and six hundred other such choppings and marchandize: it is apparant I say, that by these trickes the Popes do rake more money yearly to Rome, then while the Romain Empire stood, the Monarchs of the whole worlde did exact of all the coastes of the whole earth.

The com-
plaint of the
French King.
The com-
plaint of Prin-
ces.

The wonder-
full treasure of
Iohn, 22.

There is to be seene in writing, the complaint of the French King, that out of that Kingdome alone, the Popes did yearly fetch worth 28. Tunnes of Golde. There are also extant the most greivous complaints of many Emperours, Kings, and Cleargie men also, wherein they crye out vpon the Church-pillage of Popes, the truethe whereof appareth by the example of Iohn the 22. who after his discease left behinde him 200. and 50. Tunnes of Gold in his priuate Treasurie: as Frauncis Petrarke, a very sufficient witnes surely, testifieth. Boniface the 7. when he saw that he could no longer abide at Rome in safetie, he carried away the chiefe treasures out of Peters Church to Constantino-ple by theft.

Clemens the eight, and sundry others, were many times conuicted and proued guiltie of the said Sacriledge of church robbing, by their own fauourours. Gregory the 9. solde the Emperour his absolution, for an hundred thousand ounces of Golde. Bennet the 9. mistrusting his state, solde the Popedom to Gregorie the 6. for one thousand and five hundred pounds of Siluer. The Simony of Alex-
der

der the 6. is manifest by that Epitaph which is yet common in every mans mouth.

Pope Alexander sets to sale, heauens, altars, Christ, for fee:

He bought them first, therefore by right, sell them againe may he.

And now mozeouer, how Leo the 10. by Tetzelius, and others by other Bishops, haue solde their pardons throughout the whole world, is better knowne then they could wish.

The first cause of insufficiencie, the Gospellers affirme to be the crime of despitefull abusing of Princely maiestie. For they proue by most faithfull Stories, that the Popes haue alwaies vsed the emperours, not only as vassails and tenants, but also as most vile and base slaues.

When Pope Hadrian alighted from his horse, and the Emperour Frederick called Aenedbarbus or Yellow beard standing by his horse side, for honours sake helde his right stirrope, the Pope chafing therat, all to berated him. But the Emperour being drenched in superstition, excused himselfe, that he had done it for want of skill to holde stirrops, sith that was the first time that euer he had that office to hold the stirrope. And when the Popes choller was moze kindled by his excuse, I would know saith the Emperour, whether this kinde of seruice be of curtesie, or of ductie, & if it be of curtesie, who wil finde fault with negligence in him, that dooth it of his own accord: if it be not of duetie, I think it maketh small matter on what side a man come, so he come with deuotion.

The next day the Emperour met him againe, and hauing learned better manners by the check that he had the day before, holding the left stirrop of the Saddle, brought him into the Tents. This no doubt is a great proue of the vile abusing of Princes: but yet the Protestants saie that they will bring a greater. Alexander the successeur of that Hadrian, had excommunicated the same Frederick, from the which curse whē Frederick desired to be discharged and absolved,

Pope assigned him a day wherein he should make his

Pardons the occasion of reformation.

The first cause of insufficiencie, namely the sine of treason.

C. N. sane. extrauag. de mai. rib. & obed. Ca. 1. extrauag. consuit. C. solit. extr. de ma. & ob. Helmsld. Chron. 5. Cla. 8. Naueher. Lib. 1. Gen. 79. Bernus in vitis Pontificum.

The Emperour the Popes horseman. *N. uelernus. Ger. 39. Bar. de vit. Rom. pont. Pausanias in Chronod.*

The triall of trueth.

his appearance in the great Church of Venice, when they were come thither in the presence of a great number of Cardinals and Bishops, the Pope denied that he would absolve him, except first he falling downe at his feete would craue pardon, which when Frederick had done, the Pope lifting by one of his feet, and putting it vpon the Emperours neck, commaunded his Priestes to sing that verse out of the Psalm; Thou shalt walk vpon the Adder and the Serpent, and vpon the Lyon and Dragon shalt thou tread. The Emperour taking this reproach in very euill parte, answered, I do not this to thee, but to Peter: but the Pope againe crushing the Emperours neck saide, naye, both to me and Peter. Neither is the storie of Phillip the faire, King of France, much unlike herunto, whom when Boniface the eighth had cursed with bell, booke and candle, as a Schismaticke, and an heretick: yet the King ceased not from his enterprize, but when he had by manifest proofes proued him guiltie of horrible villanies, he caused him to be apprehended at Rome and cast into prison, who when he had entered as a Fox, and reigned as a Lyon, he died as a Dogge. The same Boniface in the yeere of our Lord one thousand three hundred, when there was great flocking of people out of diuers Countries to Rome, because of the yeere of Jubilee, the first festiuall day shewed himselfe to the people attired in his Bishoplike ornaments: and the next day flaunting it in his Princelike robes, commaunded a naked sword to be bozied before him, crying with a lowd voice, I am both Pope and Emperour, I haue both temporall and spirituall iurisdiction and cominion. And when as a few daies after Albert being made Emperour by the German electours, required his confirmation of him: at first he refused it. denying that an election made without his authoritie ought to be of force, but yet a little while after he agreede to the emperour vpon this condition, that he should with all speed by force set vpon the Kingdome of France. Innocen.

The wonder-
full pride of
the Pope.

Platina.

The cronicles
offrance.

The Pope
surpeth both
Swords.

Cuspinianus in
vita Alberti.

Abbas vrsper
gensis in pagali-
iomenis.

The triall of trueth.

13

Innocentius the third did so boyle in rancour, against Phillippe the Emperour, because hee had beene chosen against his will, that he often times saide, Either the Pope shall take from Phillippe his crowne & Kingdome, or else he, the Apostolical ornament, and dignitie from the pope. Clemens the first tould the Ambassadors, that hee would neuer pardon Lewis, vntlesse hee first surrendored his Empire, and yelded both him selfe, his sonnes and all that he had in to his hands, and would promise that he would take none of them againe, without the Popes leane and fanour.

Annales Gallie.

*Marius in ensu-
bio. cap.*

*Abbas cresser-
gensis.*

See for these
things *Plati-
na, Marius, the
Cronicles of
Fraunce, and
of the Empire.*

Besides this they further charge them, that where as Constantine the first, was the first that held sooth his feete for the Emperour to kisse: Martine the first compelled the Emperour Sigismund: Iohn the two and twentieth Crescentius the Consul of Rome, and Bennet the third, the Emperour to doe like wise. Neither, doe they say, that this is to bee passed over in silence, that Innocentius, the third excommunicated Otho the fourth, Gregorie the seventh did the same to Henrie the fourth, Pascalis the second to Henrie the first, Hadrian the fourth, and Alexander the third to Fridericke the first, Innocentius the third to Phillippe the sonne of Fridericke, Gregorie the ninth to Fridericke the second thre times, Innocentius the fourth to Conradus the fourth, and that specially for this cause, that they did not in all points satisfie the Popes lustes. And now moreover, there is no King, no Kingdome, no Prince whom the Romish papacie hath not challenged to bee her vassal and tenant.

Emperours ex-
communicated

All kings the
Popes seruants
*Ang. French lib.
2. dedonat. Const.
pag. 138.*

Sixtly the Gospellers accuse the Popes of treacherie, and conspiracie, and proue both by most auncient, and also most weightie histories, that the Popes in all ages haue wholly bent their might to this, that when they knewe that there was any debate growen betwene Princes, they might by certaine brawd-bates of theirs, helpe forwards and increase the quarrel, and might also bargaine with one

The sixte cause
of insufficien-
cie.

The cunning
practices of po-
pes.

The triall of truerh.

of the ſtoes: that if they got the kingdome of y contrarie ſacti-
on by their furtherance, they ſhould then acknowledge the
See of Rome ſo; the author of ſo great a benefit, and paye
her an yearly rent. This legardmaine being once con-
trived, preſently the Prince of the contrarie ſide, was pro-
claymed an Hereticke by the Pope, and his kingdome
graunted to him that could firſt inuade it.

Amobius Ferro.

*Gnilius Bu-
dew de Aſe lib.
3.*

The Pope ſin-
geth away Pe-
ters keyes, and
draweth out
Pauls ſworde.

This matter will be more evident by examples. For
although Lewis the twelfth king of France had given cer-
taine Cities to Pope Iulius the ſecōd, yet not withſtanding
he not ſatiſfied with the gift, bered him with the terrible
thunderbolts of excommunications, as a ſchiſmaticke and
an Hereticke, and laide open his kingdom to the ſpoyle:
But when he ſo; ſundry kinde of abominable vices, which
anon ſhall bee handled, by a counſell called at Piſum, but
interrupted by him, and tranſlated to Lions, was ſuſpen-
ded from his Popelike function, he ſo raged with furie, that
ſpedily leuying an Armie, he haſtned into France, and as
he ledde his hoſte out of the Citie, by the bridge of Ti-
bris in his harnelle, he ſpake theſe wordes in the hearing of
many thouſand men, Sith Peters keyes ſtand vs in no ſtede,
goe to, let vs drawe fourth Pauls ruſtie ſword: And there-
withall caſting Peters Keyes into the river of Tybris, and
drawing his ſworde out of his ſheath, threathned all cruel-
tie to the French men, with a mighty hacking and gnaſh-
ing of his teeth together.

Neither is the example of Phillip the French King, much
vnlike hereunto, who when he had recovered no ſmal part
of his poſſeſſions out of the Engliſh mens handes: Inno-
centius the third, firſt ſent two ambadaours into France,
which might there ruple Rebellion: and after wards ſo in-
censed the Emperour Otho the fourth, and Ferdinand
Carle of ſlaunders, againſt the Frenchmen, that except
with great ſtomacke and valure they had withſtoode the
Popes practizes, they had euen then loſt their kingdom.

But

But what neede we olde examples, when fresh matters are in the mouthes of all men. For in the yeare one thousand five hundred, four score and five, Sixtus, the fiftie bishop of Rome, sent out his brutish thunderbolts against Henrie Bourbon, king of Fraunce and Navarre, and Henry Bourbon Prince of Condie, & their heires and successors, whom he banneth as heretikes, and committeth their kingdomes to the spoile.

The british thunderbolt of Sixtus the fiftie, against Henrie king of Fraunce, and Navarre.

Neither is that matter close, or unknownen, which fell out very lately: For the same Sixtus the fiftie, in the yeare of our Lord one thousand, five hundred, four score and nine, did solemntie geue vnto Philip king of Spain, the realm of England, haning condemned it for heresie. The Spaniard had furnished such a fléete, as might terrifie the Emperoz of the Turkes himselfe, and the savage Princes of Africa. For they had (besides vessels of cariage) one hundred and thirtie ships, whereof thre score were of such eugenes, that there scarce passe any in the Ocean, to match them: and whereof foure, are thought to haue gotten the victoꝝy at the Gulfe of Arta. There were in them of most choise Souldiers, of Italians, Spaniards, and Germanes, to the number of thre and twentie thousand at the least, euen by the testimonie of the Spaniardes themselves: sixe thousande byasse peeces. Besides this so great an armie, the King of Spaine had in Flaunders, fourtie thousand choise footmen, and twelue thousand horsemen: the monthly charges of which armie, came to fiftie hundred thousande crownes. But what did this so well storied a fléete preuaile? what did this so great an host boate? Of these hundred and thirtie ships of warre, scarce thirtie went home againe, and those of the lesser sort: and of men of all sorts, scarce thre thousand, and those scarce haning life or soule.

The storie of the Spaniards viage into England.

To Morellus in li. de ecclesiast. Antichrista per eius excidit librand.

The preparation of the Spanish fleet.

Bernardinus Cordero, Ambassador of Spain with the French king.

The successe of the Spanish viage.

Now if we please to alledge their church-rebellion, and conspiracie, out of the records of histories, it will be apparent how the popes haue ben together by peeres amongst them-

The Popes chuse themselves.

The triall of trueth.

Stella Veneris.

themselves also for the Papall preeminence. John the twentieth and fourth when he was Ambassadour at Bononia with the armie, threatned the Cardinales greatlie, except they should chuse such a Pope as might like him. And when as many had bene presented, and he would allowe none of them, being requested that hee would vouchsafe to signifie whom he would haue, give me, saith he Saint Peters cloake, and I will give it vnto him that shall be Pope: which being done, hee putting the cloake about his shoulders said, I am pope. Which although it offended the Cardinales, yet they were forced to agree to it. In like manner John the two and twentieth also, when the election was referred to him, made him selfe pope.

*Plat. Linpzan
dus Massieu,
Vsspergensis.*

Three Popes
together.

Yea moreover they say, that they can make euident ppoofe that sometimes there haue bene foure popes together, sometime three, sometime two. For Victor, Alexander the third, Calixtus the third, and Pascalis held the popedome altogether in the raigne of Fridericke Barbarossa. And Benet the eight, Siluester the third, and Gregorie the fift, were popes at once, so long till at length the Emperour Henrie the third deposed them all. Likewise Gregorie the twelfth, Benet the thirteenth, and Alexander the fift, by their thunderboltes of excommunications challenged to them the papacie, and let flye their thunderclaps of cursings and bannings together.

Two heades at
once in Rome

Now how Stephanus the third stroue for the triple crowne with Constantine, Sergius the third, with Christopher, Urbanus the fift with Clement the 7. Eugenius the 4. with Clement the 8. and many moe, whom it were to tedious to rehearse, is made most euident out of their own stories. All which, whether they may not be rightly called by the name of conspiracie & rebellion, all men may iudge.

The sevententh
cause of insuf-
ficiencie, name-
ly Antichri-
stianitie,

Senethlie the popes are said to be insufficient iudges in the cōtrouersies of Religion, because they are that Antichrist, whō the holy Scriptures do witnes to be the mā of sinne,

Anne, the sonne of perdition, setting himselfe againſt, and extolling himselfe aboue all that is called God, ſitting in the temple of God, and bearing himselfe as God: The whoze that is drunken with the blood of the Saints, ſitting vpon the Beaſt on ſeauen hilles, that committeth fornication with the Kings of the earth fighteth with the Lambe, and is overcome by him, and whom the ſeuen hornes or Kinges ſhall at length forſake. For ſith they challenge to themſelues greater honours then Chriſt, and the ciuill Maieſtates, and euen therein doe extoll themſelues aboue God, ſith they diſpence againſt the Lawe of nature, and the commandements of the Apoſtles, ſith they exempt their dealings from the iudgement of any mortall man, ſith they matche their decræs with Gods ordinaunces, ſith they ſurpe vnto themſelues power to tranſlate, and eſtabliſhe Kingdomes, ſith they intitle themſelues the head, the huſband, the chiefe Prielt of the Church, the cauſe of cauſes, and Lord of Lords: ſith they ſit in the Temple of God, being drunken with the blood of Saintes, & dwell in that Cittie ſituated on ſeauen hilles, which had dominion ouer the kinges of the earth, & ſith all things which were ſo:etold concerning Antichriſt, agree to the Popes, neither ſhall there euer any other Antichriſt come out of Babilon: by all theſe ſeueral demonstrations, the Goſpellers conclude, that the Popes are the very Antichriſts.

Eighthye and laſtlye, the Goſpellers will not admit the Popes ſo: Judges, as being whozemongers, tyrants, ſo:cerers, Atheiſts, Murtherers, Traitors, Poiſoners and Baſtards, & that they proue euen out of thoſe popiſh writers, whoſe woꝝkes, long before our time, being publiſhed at that very preſent when the things themſelues were done, are now extant in all Countieſ.

And firſt they proue, that moſt Popes hane been Faudeſ, whoꝝchunters, inceſtuous perſons, & Buggerers. For Sergius the 3. was a continuall haunter both of other whoꝝes,

2. Theſ. 2.
The whole
Chapter. Iohan.
Apoc. 17. 1. Cor. 1.
6. 1. Cor. 6.
Eph. 2. Theſ. 4.
The Pope pro-
ud Antichriſt.
The criets pro
claim before
the Pope, Bow
downe, bow
down fall on
your knees.
Diſt. 19. 22. 96.
Bald. ſol. c. ref-
cinſent. Decret.
1. de Conſtit. Feli-
nus c. ego v. de iu-
re.
Eberhardus Sa-
liſb. Arch. lib. 7.
Ann. 10. Auenti.

The eight
cauſe of inſuf-
ficiencie: a
heap of eight
deſteſtable vi-
ces.

Popes hane
been whoꝝe-
mongers and
Buggerers,

The triall of trueth.

Luitprandus Ti-
cinenfis, li. 3.
cap. 12 de gest.
Imperat.

Petrus Pre-
monstraten. &
Platina.

Ticinenf. lib. 2.
cap. 13.

Luitprandus l. 6.
Mantuan.

Valer volaterr.
Hier. Marini in
Eusebio caps.

Joan. Iouianus
Pon. A. Iulius Sa-
uarinus.

In Alphons. li. 3.
Platina Functi-
us.

and specially of that notorious whoze Marozia, and begot by this latter, Pope Iohn the eleuenth, by abominable fornication. Iohn the 11. the Sonne of Lando the first, was promoted, as heire by the law of whoredom, to the Papacie, by Theodora the whozish mistres of Rome, so that oftentimes (I would spare chaste cares but that I would willingly vse the precise words of Luitprandus) the boyling in lust, would not only solícite him, but also enforce him to lye with her. Iohn the 13. at a counsell before the Emperour Otto the first, was conuicted of many abominations, among which his beastly lust was the chiefe, namely, that he had committed incest with two sisters: that he had made his Lateran Pallace, a Stewes and bzoethel-house: that he had defiled Stephana his Fathers Spinion, Rayneta a Willdowe, and Anna, and her piece also. When he had beene proued guiltie of these villanies by the Emperour himself, he was indeed deposed, but the whozes making a strong head of the Romain Nobilitie, restored him againe.

Alexander the 6. gaue leaue to Peter Mendoza the Cardinall of Valentia, that he should vse his Bastard the Marquesse of Zaneten, in stead of a prettie Spinion. And what filthy whozedome this Pope himselfe vsed, is manifest by that Epitaph of his daughter Lucretia.

Here lyes by name *Lucretia*, but in truth a whore past shame,
Pope *Alexanders* daughter, wife, and Sonnes wife too, ô shame.

Ioan the 8. who was before called Gilbert, being begot with childe by a certain Cardinall in going a solemne procession to the Church of Laterane, betweene the great Pillar, & Saint Clements Church, was deliuered of a man-childe before all the people, and there dyed of her trauaile: Whereupon Baptist Mantuan hath these verses.

Here hang'd the woman which did faine, her selfe a man to be
Who was both whore and Pope at once, set vp in *Romish* See.

And

And therfore as an other saith.

By meane hereof to Peters keyes, not any may attayne,
Except that first to haue his ware, by prooffe it be made playne.

Why then in these our dayes see we, this custome so neglected.
Bycause each one a man to be before is now deteced.

Julius the second is reported to haue committed buggrie
with two noble yong men, whom Anne Quere of France
had committed to the gouernement and educatiō of Robert
the Cardinall of Nauarra, & with many others. Innocentius
the 3. was such a filthy beast, that he did not so beare y^e Car-
dinals thēselues: whose buggry also Iohn de Casa a floren-
tine, Archbisshop of Beneuentū, imitating (for feare of whose
crueltie Francis Spire denying the trueth, dyed in horrible
desperatiō) this man I say, wrote a Poeme in Italian verse
in the commendation of buggrie, which he calleth a heauen-
lie exercise, and saith, that he was maruailouslie delighted
therewith, and that he vsed no other loue-recreation.

Sixtus the fourth, set by a steeles at Rome, and appoin-
ted it for both kindes of harlots, as well boyes, as queanes,
and graunted free vse of buggrie to the Cardinall of Saint
Lucie for the thre boater monethes of the yere, adding the
clause, Let him haue his suite. Iohn the twentieth foure,
for buggerie, fornications, and such other his abominable
vices, being deposed from his Popedom at the Counsell of
Constance, was kept in prison thre yeaeres at Heydelberge.
Clement the eight was accused in a Treatise vpon the ar-
ticles of the maisters of Paris, that he was a Bastard, a
poysoner, a buggerer, a whozemonger, and a worker of all
mischiefe. Paulus the thirde gaue Iulia Farnesia, one of his si-
sters, to Alexander the first, to be defiled, that he might be
made the Cardinall of Hostia: and poysoned the other si-
ster, which himselfe haunted, bycause hee sawe that she
loued others better then him. The same man commit-

*Ianni Panno-
nus Episcopus
quinq. Ecclē-
siarū cōpō D.
Matthie Regi
nostri.
Vide Cōment.
Magist. Lari-
ens.*

*Grebellium.
Georgian Li-
lum.
Vergilius Epi-
scopus, Lusina-
pistum.*

The book was
Printed at Ve-
nice, by Treia-
nus Zamus.

*Iohannes Rini-
us, Iohānes Ra-
fael Baptist Mā-
r. 4. Alphonse
Volater, in dacti-
ras ad Lou.*

*Valer.
Anselmus,
Vergilius,
Agrifa.*

*Marini, Eusebius
capit. Paulus
Verger.*

fed incest with his daughter Constantia, and his Neece Laura Farnesia, and had fourtie and siue thousand ir hozes set downe in his note-booke, that he might haue a monthly tribute for their fornications. There might many more examples of filthinesse be alleaged, but that it is to bee feared least the eares of the Godly, and honest-minded should be offended with such detestable abominations.

The admirable
crueltie of the
Popes.

Luisprandius in
his whole last
booke.

*Piet. & Val.
Ansel. Stella.
Grazius. Vice-
lous.*

*Val. Ansel. Vo-
lu. Marul.*

It followeth therefore to bee proued, that the Popes haue bene outragious Tyrants. Iohn the thirteenth, be-reaued some of his Cardinals of their eyes, some of their tongues, some of their handes, some of their noses, and some of their prauities. Boniface the seuenth tooke Iohn the fiftenth by treachery, plucked out his eyes, & shutting him vp in prison, famished him to death, and so gotte the Popedom. Urbanus the first ordaining new Cardinals, cast seuen of the olde in prison, and putting siue of them into a sacke, drowned them in the water. Innocentius the eight, sent by collusion and secret agrément, the Citizens of Rome that exhorted him to peace, vnto his Nephewe Lewis at the hospitall of the holy Ghost, who presently slewe two of them and tumbled them out at the window, saying, that there was no way but this to end schismes.

*Luisprand. lib. 3.
cap. 12.*

Sergius the third, caused the body of Formosus, 8. yeares after his buriall, to be taken out of the grane againe, and being placed in the Papal Throne, to haue the head stroked of, and the three fingers that were left, (for two were cut away before by Stephen the first) to be cutte of, and together with these, the whole body to bee cast into the riuer of Tybris. A monstrous out-rage and furie.

The popes Ma-
gicians.
*Hier. Mar. in
Euseb. Val. Pan-
aring.*

Thirdly they proue that the Popes were Coniurours, or practicers of magicke. For Alexander the first made a bargain with the Deuill, that hee might haue the Popedom. Paule the third, was a chiefe doctour amongst the Sorcerers or necromancers. Bennet the ninth in certaine woodes used to call vpon certaine wicked spirits by necromancie,

mancie, and by his magicall practises brought women to his bed. Iohn the thirtieth called vpon the deuils for good luck, when he plaide at dice, and bled to drinke to them.

Fourthly, it is proued that the Popes haue bene profane, and irreligious. For Leo the tenth, when vppon a time Peter Bembus alleadged a certaine matter out of the Gospell, answered, what good that fable of Christ hath done to vs, and our order, all the worlde knoweth well inough.

Nicolaus the first saide, that it was moze honest for a man to keepe manie whorres secretely, then to liue openlie in the knowledge of men, with one wife. Siluester the second, while he was saying masse, being, at the noise of deuils, sodenly taken with an ague, and vnderstanding that he must now perfozme his promise to the deuill, at the very pangis of death, requested that his hands, tongue, and priuities might be cut of. Gregory the seventh, at his very last gaspe, calling a Cardinall vnto him, pronounced himselfe damned, because he had bredde hate and dissention betwixen many people, and had vniustly persecuted the Emperour Henrie. Iulius the thirde, because his Whisicion forbad him pozke, brake out into this blasphemie; In despight of God. The same Iulius, because a cold peacock was eaten, which he had comaunded to be kept, fiercely raging, belched forth horrible blasphemie against God. And when one of the Cardinales that sat at the table, said, Let not your Holines be so much offended for so small a matter: The Pope answered, if God were so angrie for one apple, that he droue our first parents out of paradise therefore, is it not lawfull for me, that am his bicar, to be angrie for a peacock, which is far better then an apple?

The fifth crime of most cruell murther remayneth to be proued. Iulius the second, within seven yeares space, caused aboue two hundred thousande Christians to be slaine. Gregorie the ninth, commanded the Emperours Ambassa-

Benno Card.
The Popes,
Atheists.
Vita Pontificum
Exempla Huld-
drichi, & Angust.
Pet. Pre.
Ben. Card.

preist.

Benno Cardina-
lis.

Pant. Paul.
Venger.

Vergerius.

The Popes
murderers.
Max. Paris.
Huld. Hursen.
Grabel. Göl. Du-
chinus. Eras.
Coles.

The triall of trueth.

See the Acts of
the martirs of
England,
Fraunce, Ger-
manie, &c.

The Popes,
traitors, or be-
trayers.

See in the sto-
ries how the
Emperour was
taken, and let
goe againe, by
the Souldan.
Nauclerus,
Bernus.

7. The Popes,
poysoners.
Verginius &
Agrippa.

Contarenius,
Verginius, and
such others.

Petrus de vine-
ti. *U. S. Epist.*

dours, who brought him word of the recouerie of Ierusalem, to be killed, against the law of Nations. Clemens the fourth, commanded Conradinus, the king of Sicills sonne, to be openly beheaded, without any right, or reason. Now what needeth it to rehearse the infinite thousands of men, whom the Popes haue (for religions sake) with most cruell kinde of torments put to death in all countreies of the world.

Sixtly, they doe by a fewe examples proue, that the Popes haue bene traitors: for it would fill by a whole volume, to reperate all. Friderick the Emperour, at the generall assemblie of the States at Rorinberge, complained openlie before the Princes of the Empire, of the treacherie of Alexander the thirde, and read his traiterous letter, which he had sent to the Souldan, the Emperour of the Turkes. Gregorie the second forbade, that the accustomed tribute should be paid to the Emperour Leo. Alexander the first did sende to the Turkes for helpe against the Frenchmen. Gregorie the ninth requested the Souldane, Emperour of the Turkes, that he should not surrender the holy land, nay, that he should doe his endenour to kill the Emperour.

The seuenth crime, of poysoning, commeth now to be proued. For Paul the third made away his mother, and his faece, by poyson, that the whole inheritance of the Farnesij might fall to him. Alexander the first, did most Turkishlie, against the law of Nations, destroy, by poison, the brother of Gemenus Baiazetes, the Emperour of the Turke, who was indeede taken, but redeemed againe by the Turke, for two hundred thousand crownes of golde. The same man also, while he purposed to poyson certaine Cardinales, and the Cup-bearers, by geuing him of the wrong Assell, had also reached him poison, he died together with the senators and Cardinales. Innocentius the fourth, caused poyson to be geuen to the Emperour in the host of sacramental bread, by a Palle Priest.

Eightly,

Eighthlie they say they bee Bastardes . For Martine the second, was the sonne of Palumbus a coniuring Priest, by a queane : Iohn the eleuenth, was the sonne of Lando the first, by an harlot : Sergius the third, begat Iohn the twelfth by Marozia that notozious whore : Iohn the twelfth had Iohn the fourteenth by a strumpet : Leo a Priest begat Iohn the sixteenth : Gregorie a Bishoppe, begat Benet the eight, and Iohn the two and twentieth: Laurence an Archpriest begat Siluester the third : Robert a Moncke begat Hadrian the fourth : Gregorie the twelfth begat Eugenius the fourth : Leo the tenth, begat Clement the eighth : Innocentius the third, begat Gregorie the ninth, and Innocentius the fourth begat Hadrian the fifth, by filthy fornications.

The popes bastardes and whores children.

And should almightie God haue left such horrible villanies unpunished? Nay surely, the Gospellers alledge both straunge monsters, and speciall punishments, whereby the Lord declared, that these monstrous abominations of the Popes did grauouslie displease him . For as for the first, namely monsters : in the dayes of Benet the third, at Bents, a deuill hidden vnder a priestes cappe while hee was sprinkling holie water, accused him in the hearing of manie men, that hee the night before had layen with the Deputies daughter. In the dayes of Paule the 1. according to the prophesie of the holie Ghost, starres were seene to fall fro heauen. While Iohn the twelfth held See, there sprong vp a well of bloud issuing forth in great abundance . When Sergius the fourth dyed, a certaine well was turned into bloud. Benet the 9. was killed by a deuill, to whō he had giue himselfe in his life time, in whose dayes there were seene great beames burning in the skie. Under Paschalis, both many other straunge things fell out, and also bloud dropped out of loaves of bread at Spira . In the tyme of Lucius the third, which allowed seruice sayd by

Sigebertus & Vincentius. Monsters sent of God for the abominations of the Popes.

Petrus Præmonstrat.

Beno Card. Abbas Viter.

The triall of trueth.

those that kept whores, there was a mightie earth-quake, which destroyed an hundred famous Cities in Asia, and five and twentie thousand men in Sicilia.

Mathæus Paris.

1260

135

*Joannes Nouio-
magus in illust.
Batavia.*

1517

The miracu-
lous punish-
ments, where-
by God hath
shewed his de-

In the yeare of our Lord one thousand two hundred twē-
tie and foure, in the which the Dominican friers passed o-
uer into Englā out of Italic, there arose great tempestes,
which ouerturned churches, houses, and trées, and there fell
haylesstones as bigge as egges. In the dayes of Urbane the
fourth, who at the motiō of a certaine woman ordained the
feast of Corpus Christi, there appeared a mightie Comet
for thre monethes space, which the verie same night that
Urbane dyed in, vanished away and was sene no more.
Nicolaus the third, begat of his concubine a child that had
hayres and nayles like a beare. While Iohn the foure
and twentieth assembling a Councell at Rome, went about
to crowne Sigismund king of Hungary, Emperour, and af-
ter passe of the holie Ghost, was set in his throne, vpon a
sodeine an ouglie otole, settled vpon a beame of the church,
ouer against him, and staring vpon the pope with his eyes,
kept a howling there, untill the pope breaking by the Coun-
cell, arose, and went his way. And at the next sitting, when
as the Owle flying thither againe and schziching, could bee
driven away neither with crying, nor singeing of cudgels,
the Councell was fayne to bee dismissed without doing of
any thing. On the day that Leo the tenth made thirty Car-
dinals, a mightie tempest of lightning and thunder arose,
so that a thunder-bolt smoote the Chappell where the cere-
monies of their ordination had ben solemnized, and stroke
the picture of the babe Christ out of our Ladyes lappe, and
the keyes out of Peters hands.

There were many other miracles also, if we listed to re-
hearse the: but it is better that we alledge som of those pu-
nishments that haue light vpon so detestable villanies. Silue-
strius Campanus was banished by Theodora the whoreson
Ladie

The triall of trueth. 19

Ladie of Rome. Constantine the 2. being depzined both of his eyes and of the Popedome at a Councell, was thrust into an Abbay. Hadrian the third, flying from Rome in a cockes apparell, came to Venice, where lurking in an Abbay, hee was made ouer-seer of a garden. Hadrian the fourth, being choakt with a slye that slewe into his mouth, gaue vp the Ghost. Iohn the two and twentieth being cru- shed with the fall of his feasting chāber, dyed. Iohn the 11. being taken by Guies souldiers, was stifled with a pillow thrust into his mouth. Benet the sixth by one Cynthius a Citizen of Rome was thrust into Hadrian-Tower, and there strangled, for his notozious misdemeanours. The carkase of Boniface the seuenth, who dyed sodenlie, ha- uing a rope tyed to his sexe, was stabbed through with iauelins, dzagged a long through the strates, and buried in the ordinarie and simple manner. Lucius the second, while hee went about to enter vpon the Capitole being full of Senatours, was so pelted with stones, that he dyed shortly after those blowes. When Innocentius the fourth had vntustlie condemned Robert Bishop of Lincolne, & the said Rob. had cited him to answer befoze the iudge Christ: there was a voyce heard in the Popes Courte, crying, Come thou wretch to Gods Iugement. Wherefoze the next day hee was found dead and blacke in his bedde, as if he had dyed of beating with clubbes. Nicholaus the third, was taken with a pallsie, and dyed thereof. Benet the ninth, dyed of popson giuen him in a figge by an Abbatisse. Pau- lus the second, hauing beene verie iocond at supper, dyed strait of a pallsie.

Leo the tenth, gaue vp the Ghost as hee was merrie, and laughing in the myds of his cuppes. Clemens the eighth conspiryng with Francis kynge of Fraunce against Charles the sixt, when Rome was taken by the Captaines of the sayd Charles, was by them apprehended and most spitefullie handled, but after wardes being agayne resto-

testatis of the
Popes villa-
nies.
See for these
things the
lues of the
Popes in the
authours a-
boue mentio-
ned.

The triall of trueth.

red to his former place, at the length in the yère one thousand five hundred thirtie and foure, was stifled with the smoake of Torchés, together with other Cardinals.

The definitiue
and summarie
causes of re-
iecting the
Popes.
*Distinct 46.
Canon. li. Papa.*

These therefore are the causes wherfore the Gospellers refuse to admit the Popes for Judges.

For first, they say that it is against the lawes of God and man, that the Popes should be both parties and Judges. For even by the common iudgement of the Canonists the Pope is not sufficient iudge, no although he were guilty of the crime of heresie only, but must be iudged by others.

But hereunto, they say, they haue ioyned all these so many horrible and abhominable vices, whercof although they had not as yet bene condemned, but only charged with them, yet they might not only not be Judges, but also not so much as accuse the meanest man that is, of any crime, vntill they had sufficiently cleared themselves of all those faultes.

*L. Item si vna
17. §. ult.*

Finally, sith it is manifest that this is the Law of all nations, that in consultation of hard matters, sentence should be giuen according to the iudgement of the greater parte (especially when the greater parte is esteemed and measured not only by the number of persons, but also according to the degree and proportion of the whole state) and the Kingdomes before mencioned, which haue condemned the Popes, doe easily make two of the three partes of Christendome: they say very iustly, that they may refuse the Popes. Wherfore either let them first cleare themselves of those most painous accusations, or if they cannot so doe, let them not thrust in themselves, for iudges of the controuersies of the Church. For otherwise the Gospellers say, that they will make the Popes that answere, which long since Pope Iohn the 23. receiued from the Grecians, vnto whom when he had written that he alone was the head of the Church and Christs Vicar, they replied thus briefly.

We

We doe thoroughly beleue thy power to be soueraigne ouer thy Subiects: Thy great pride we cannot brook, thy vnſatiabie greedines we are not able to ſatiffie: The Deuill be with thee, becauſe God is with vs.

It remaineth that the goſpellers ſhewe why, and how far ſowth they acknowledge not the counſels for iudges. And they ſay that they do this, moued thereunto with moſt waightie cauſes. For firſt, there haue bene many counſels which haue wonderfully erred, not onely in manners, but alſo in poynts of doctrine. And thereof it came, that not a fewe times prouinciall counſels were amended by generall counſels, and contrarie wiſe, Generall counſels corrected by national counſels. Moreouer, euen the beſt counſels that haue bene, haue not handled all the articles of the faith, but onely a few controuerſies, which ſpecially were toſſed & beaten in their daies. Beſides this, it is manifeſt out of ſtoories, that euen in thoſe golde times, ſuch was partlye the pride, partlye the wilgneſſe, partlye the ignorance, and partlye the wickednes of ſome Biſhops, that not the ſpirit of God, but the ſpirite of diſcord, may ſeeme to haue ben preſident in their counſels.

Finallye we read that in theſe laſt times ſuch counſels haue been held, wherein wicked opinions, and either vnproſtable, or hurtfull ceremonies haue ben brought in, eſtabliſhed not by reaſons, or authoritie of the word of God, but by force & armes. The which things, leaſt any man might ſay, to be ſpoken ſlaunderouſly and falſely, it may be ſhewed by a breefe bedroule of the counſels. For if a man ſhall peruſe the ſtoories of olde times, he ſhal finde this to be moſt true, that euen as accoꝝding to the old tradition of the houſe of Elias, the whole time of the viſible world is deuided by two thouſands. (For there ſhall be ſixe thouſand yeeres and then the burning of all things, two thouſand boide, & two thouſand vnder the Lawe, two thouſand the daies of

Why the counſels are reiect-
ted as iudges
in religion,
and how farre
ſowth they
are not reſu-
ſed.

The firſt cauſe.

The ſecond
cauſe.

The third
cauſe.

The fourth
cauſe.

The tradition
of the houſe of
Elias.

The triall of trueth.

Three circles
or diuisions of
time in the
new Testa-
ment.

The Church
like to the
Moone.

Apor. 12.

The circle of
the first two
hundred yeres

Acts. 1. 6. 15.

The foure se-
uerall counsels

The council of
Nice. 328.

Of Constanti-
nople. 385.

Of Ephesus
431.

Of Chalcedon
451.

The second
circle of five
hundred
yeres.

Messias, and for our sins which are manye and great, there shall be wanting, the yeres that shall be wanting) So likewise is the time of Messias deuised into three Circuits or portions, within the which also almost all Kingdomes do feel an alteration. Within these three circles, the true religion and Catholick Church is found to weare and ware like to the Moone. For, for the space of five hundred yeres after Christ, although there fell out great contentions about the Sonne of God, and other weightie matters, by E-bion, Cerinthus and others, yet did the trueth preuaile, and for the space of whole five hundred yeres, the Church, flourished and continued, as it were, at the full moone. For within this compasse there fel the four first Sinodes or assemblies of the Apostles, and after wards the foure generall counsellcs. Whereof the first being called together by Constantine the great, condemned Arius. The second helde at Constantinople assembled by Theodosius, confuted the Macedonians. The thirde kept at Ephesus, summoned by Theodosius the second, the Sonne of Archadius, condemned Nestorius. The fourth celebrated at Chalcedon, commaunded by Martianus, condemned Eutiches. The crades of these foure generall counsels, as expositions of the faith, the reformed Church doth willingly imbrace. For they are groundcd vpon the foundation of the holpe Scriptures themselves. But in the five hundred yers next following, error did so inuade with trueth, that as one as men had once stepped somewhat aside from the path of the Scriptures, by and by many buddes of false opinions and hurtful ceremonies sprang vp, and grew more and more. For in the first general councill held at Constantinople, assembled by the Emperour Iustinian, they were confuted, that said that the body of Christ was incorruptible. In the first, which Constantine the first, surnamed Barbatus, called together in the same place, the Monothelites were condemned. But the counsels that after wardes followed,

almost

The triall of trueth.

21

almost all of them decreée matters, either childish, or else flat contrarie to the word of God. For in the seventh general council, which at the commaundement of the Emperesse was adiourned from Constantinople to Nice, it was decreed, not by the word of God, but by mayne force of an armie leuied out of Thracia, that images should be honoured, and worshipped. And in the eighth general council, which when Basilius was Emperour, was assembled at Constantinople, when Adrian Bishoppe of Rome had sent his deputies or Leutenants thither, and commaunded that the Church of Rome should be the head of other Churches, and that the common people should be debarred from all choise of their ministers: there grew an inward grudge betwene the Latin and Græke Churches for the supremacie, which continueth euen vntill this day. But in the other five hundred years that remaine, there followed such counsells, wherein we see almoste no good thing, but all wicked and sonde thinges rather, established.

788

869

The third circle of five hundred years,

At the counsell of Bents (for let me, out of each of these hundreds, picke and cull forth one sinod a peece, for the manifesting of the matter) whereat both the Pope, and the Emperour were present, with an hundred and thirtie Bishops, there was consultatio for the forbidding of priests marriage.

1049

In the council held at Bixia, which was called by the Emperour Henry, Gregorie the seventh for his villanies befoze mentioned, was deposed. In the counsell of Papia, when the Emperour Fridericke would haue resourmed the election of the Popes, there arose a schisme of twentie yeares continuance, which lasted till the Pope had trod vpon the Emperours necke at Venice.

1080

1160

In the counsell of Lions, Innocentius the fourth made an act against the Emperour Henrie the second, and authorized the Cardinals to weare red Caps, and ride on horses. At the counsel of Vienna in France, Clemens the first did

1243

1311

S

solemn.

The triall of trueth

solemnly publish his Clementine constitutions, which although at his death he had commaunded to be burned, as those wherein he knewe there were many snares and errours, yet Iohn the two and twentieth, his successour, did againe confirme and ratifie them. Sigismund the Emperour called a generall counsell, at Constance, wherein Iohn the thre and twentieth was deposed. There were moreouer burned at it, contrarie to solemne promise, Iohn Hus, and Ierome of Prage, because they held the opiniõ of Iohn wicklief the Englishman, who taught both many other pointes agreeable to the word of God, and also that the Lordes supper should be ministred whole, without the dreame of consubstantiation.

1414

The death of
Iohn Hus and
Ierome of Prage.

1431

There was a counsell assembled at Basil when the same Sigismund was Emperour, wherein it was decreed, that the Popes ought to be subiect to the counsels. Which whi it disliked Eugenius, hee remoued the counsell, first to Bononia, and then to Ferrara, and from thence to Florence, whereas, although Iohn Palaeologus the Emperour of the Grecians, vpon hope of succour against the Turkes, and the Russians also, did promise obedience to the Pope of Rome, yet notwithstanding after wards when they were returned whome, & the rest for god causes would not agree to them, there could be no peace concluded with the Pope.

1511

1552

At length also Iulius the second called a counsell at Laterane, and Paule the third at Trent: in the which because they proceeded not according to the rules prescribed in the word of God, therefore the Gospellers affirme that they are not bound to their decrees. By all which it appeareth what manner of counsels haue bene kept in these later hundred yeares. For as for the contrarietie of counsels, it is the easiest matter of a thousand to shew it. For the counsell of Chalcedon condemned Eutiches, the counsell of Ephesus allowed him: the counsell of Nice condemned Arius, the counsell of Sardice, Smirna, and Millan, defended him.

Many contrarieties of counsels

The

The Council of Africa, whereof Cyprian was made-
 rator, decreed, that those which had bene baptized by Here-
 tikes, should be baptized anew: the Council of Carthage
 forbade it. The Council of Ephesus, celebrated when Ce-
 lestinus was Pope, allowed men to communicate both
 kindes in the Sacrament: the Council of Constance, vnder
 Iohn the thirde and twentieth, and of Laterane, vnder
 Innocentius the thirde, did forbid it. The Council of Chal-
 cons confirmeth sacrifice for the dead, the Council of Car-
 thage forbiddeth it. The Council of Anchira, Nice, Gran-
 gren, Toledo, and Illiberis, allowe the marriage of Spini-
 fters, the Council of Neocesaria, Chalcedon Agatha, and
 sundrie others, forbidde it. The Council of Toledo per-
 mitteth Concubines, the thirde Council of Carthage,
 and the Council of Basill, vnder Eugenius the fourth, con-
 demne them. The Council held by Alexander, forbidde
 men to heare the masse of a priest, that keepeth a concubine,
 but the Council kept vnder Lucius the thirde, tollerateth it.
 The Council of Gangrene condemneth those that thrust
 newe ordinances vpon the people, the sixth Council of
 Constantinople alloweth it. The Council of Toledo, in
 the eleventh Canon, forbidde Images, the sixth Coun-
 cell of Constantinople, and many others, confirme and
 approue them.

What needes more wordes? The Council of A-
 frica disalloweth the Popes supremacie, the sixth Coun-
 cell of Chalcedon, and diuers moe, allowe it. The Coun-
 cell vnder Gelasius made a decree against Transubstantia-
 tion, the Council of Florence, vnder Victor the seconde,
 and of Laterane, vnder Innocentius the thirde, esta-
 blish it.

Beholde the authoritie of Councils, behold their agree-
 ment. And these are the reasons why the Gospellers will
 not simply admitte the Councils for Iudges, in the contro-

Dist. 32. Can.

præter Ho.

Dist. 4. de consec.

Can. Non licet.

Dist. 17. de cons.

Can.

Dist. 30. ca. 54.

qñs.

Dist. 34.

Dist. 3. Can. vs.

nerabiles.

The triall of trueth.

The wordes of
Augustine.

Lib. 3. cont. don.

de Bap. cap. 3. lib.

13. cont. Alex.

ACT. 14. lib. cōt.

Dist. Eccle. con.

Don. cap.

Civil. ad Regi-

nas de fide. Hier-

on. in Ier. cap. 9.

Ambros. in 1. Cor.

4. Gregor. Mag.

Decret. Dist. 15.

The fathers cā

not be iudges

of Religion.

1.

2.

The errors,
and imperie-

nerfies of Religion ; but as swozne witnesses, and that
to so farre forth onelie, as their depositions shall agree
with the depe of the will, and the meaning of the will
maker, whiche is the Lord God. Wherefore Augustine
doth verie well aduise that in controuersies of the Church
wee followe not the authoritie of the Councell, either
of spise or of Ariminum, as a guide, sith wee are not
bounde thereunto, but that rather matter may bee com-
pared with matter, cause with cause, and reason with
reason by the authoritie of the Scriptures. For more
credite is to bee giuen to a man of the common sorte,
that speaketh the trueth accordyng to the Scriptures,
then to a generall Councell, that bringeth a lye against the
Scriptures.

There remaineth the third kynde of Iudges, name-
lie, the auncient Fathers. But the Gospellers say, they
can not absolutelie admitte these neither, for Iudges. For
first they say that there are verie fewe that are verie aun-
cient, which notwithstanding haue also most plainlie de-
clared, that they may erre. And againe they alledge that the
age after ensuing, was so generally ouertaken, and strong-
lie possess with a false persuasion and opinion concerning
prayer to the dead, building of Churches, superstitious ce-
lebrating the memoziall of martyrs, allegoricall and misti-
call exposition of the Scriptures, single life, moncherie, and
a multitude of ceremonies, that many Bishops partlie of
ignozaunce partlie of couetousnesse, partlie of bayne glo-
rie, and finallie partlie of mére wickednesse, were so
farre from stopping and repressing, that they rather coun-
tenaunced and suppozted all these errors. This might
be proued by many examples, but a fewe will serue for the
clearing of the matter.

The godly imbrace Tertullia so farre forth, as out of the
written word of God he confuted Marcion, and Praxeas,
who

who denied both the Godhead and manhode of Christ. *ations of the*
 But in that hee maintaineth the errors of the Millenar- *Fathers.*
 ries, and condemneth second mariages, therein they iudge *Tertullian.*
 that he erreth. Cyprian was of sound iudgement in the do- *Cyprian.*
 ctrine of the holie Trinitie, of the Baptisme of infants, and
 vse of the Lordes Supper: but he erreth in this, that he de-
 cerned, that those which had bene Bptised by heretickes,
 should bee Baptised agayne, and did too ouerlashinglie ex-
 toll virginittie, and sette penance. Basill iudged aright *Basile.*
 of the Trinitie, of repentaunce, and iustification but here,
 in hee is not without fault, that hee first set vp societies of
 Spouckes, which are now thought to haue growen too farre
 out of kinde from their first institution. Gregorie Naz- *Gregorie Naz-*
 anzene wrot many thinges well, but hee was ouerhotte *azene.*
 in this that hee seemeth to hold prayer to Saintes. Chri- *Chrysostome.*
 sostome handled manie matters exceeding well, but
 when hee stretcheth his eloquencie to extoll bodied Pil-
 grimages, and prayer for the dead, hee is iudged to erre.
 Ambrose wrot not a fewe thinges verie religiouslie of the *Ambrose.*
 Trinitie, and of the doctrine of iustification: but the refoz-
 med Church both reiect those counterfeit and forged bookes,
 which go abroad vnder his name. Ierome did very good ser- *Ierome.*
 uice to the Church, when he disputeth, that our regeneration
 is not wrought by the strenght of our free will: but notwithstanding
 in the meane while, he erreth most grossely & shame-
 fully in this, that he so disparageth mariage, that hee calleth
 her a whoze, which marieth the second time. Augustine the *Augustine.*
 most sincere of all the old fathers, deserueth very wel of the
 Church, while he confuteth the Arrians, Manicheis, Dona-
 tists & Pelagians by the word of God: but whereas he ag-
 gerereth about Purgatorie & vowes, therein he is thought not
 to haue taken counsell with the word of God. Gregory iudgeth *Gregorie.*
 rightly wher he said, he was Antichrist, that sought to be cal-
 led Vniuersal Bishop, but he erreth very fearefully, while he

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pulleth asunder the lawfull mariages of the Ministers of Gods word, when he saith, it is vnlawfull to renounce a solitarie life, and while hee is induced by night apparitions and visions, to allowe of doctrines contrarie to the word of God.

The testimonies of the fathers make against the Papistes,

Ambrose lib. 1. de Abraham. cap. 8.

And now howe should the Gospellers absolutelie admitte the fathers for iudges: when as the playntiefes them selues doe not allowe and obserue all their sayings.

Ambrose saith, that when we haue perfozmed the duetie of common ciuilitie towarde the dead, in burying them, we should then let them alone.

Gelasius in concilio Rom.

Gelasius saith, that the substance of bread and wine in the Sacrament doth so remaine and not ceasse, as there remaineth in Christ the Lord, the nature of man ioyned to the diuine nature.

August. lib. 2. peccat. merit. cap. ult.

Augustine saith, that it is rashnesse, without plaine and manifest testimonies of the Scriptures to determine on either side, matters of Religion that are doubtfull.

Celastus dist. 2. de consecrat.

Calixtus deliuered the Sacrament to the whole church, kept backe nofozious wicked persons from it, and condemned those which being present, did not communicate.

Cyprian lib. 1. de cap. Episi. 2.

Cyprian saith, that the Christian people were not to be denyed the bloud of their Lord, for the confessing of whom, they were commaunded to shed their owne bloud.

Apollo Ecccl. hist. lib. 5. cap. 12.

Apollo, amongest other heresies, obzayded Montanus with this, that he was the first, that had prescribed the people, lawes of fasting.

Paphnutius Trip. hist. lib. 2. cap. 14.

Paphnutius denied that Ministers of the church were to be forbidden mariage. And auouched that the mutuall perfozmannce of mariage dueties betwaine man and wife, was chastitie.

Cyprian lib. 2. Episi. 2.

Cyprian sayd that onely Christ was to bee heard, of whom it was said, heare him, and that it was not to be regarded

regarded what others befoze vs haue either saide oꝛ done : but what Chꝛist (who was befoze all) hath commaunded.

Augustine stoutly maintaineth, that the Church ought not to pꝛefer her selfe befoze Chꝛist, because he alwaies iudgeth truely, but the Iudges of the Church, as being men, are oftentimes mistaken.

Augustine.
Contra Crescon.
Gnam. cap. 2.

Ambrose saide, that holy things needed not golde, neither were those things acceptable by meanes of gold, which were not bought with golde.

Ambros.
Lib. 2. de officijs.
cap. 28.

Acatius said, that our God did neither eat noꝛ drinke, and that therfoze he needed not cuppes oꝛ bowles.

Acatius.
Tripert. Hist.
Lib. 2. cap. 28.

Spiridion saide, that he did therfoze scꝛuple eate fleshe, on that day wherin others did abstaine, because he was a Chꝛistian.

Spiridion.
Tripert. Hist.
Lib. 1. cap. 10.

Augustine saide, that it was not lawfull foꝛ Monkes to liue at other mens cost, although they were dayly occupied in meditations, pꝛaiers, and studies.

Augustine.
De oper. Monachorum. cap. 17.

Epiphanius said, that it was a horrible abhominacion to se the Image either of Chꝛist, oꝛ any other, painted in the Churches of Chꝛistians.

Epiphanius.
In his Epistle translated by Ierom.

These and other such bounds of the auncient Fathers, sith the See of Rome her selfe hath ouerstrided : by what right she maye enioyne others to keepe that, which she her selfe neglecteth to do, all men may easily iudge.

Sith therfoze, neither the Popes, neither the counceles, noꝛ the Fathers can end this dissention, is there any at last I pray you, vnto whose iudgement we must stand, Are they Traditions that must strike the stroke? Why, by the name of Traditions they must either vnderstand ceremonies, oꝛ doctrines : and as foꝛ ceremonies, although they be auncient, yet if they be either hurtfull oꝛ needlesse, and superfluous, oꝛ repugnant to the word of God, oꝛ haue been abrogated at a certain time, they are not to be suffered. Foꝛ the Lord giueth expresse commaundement that men worship him

That traditions cannot be Iudges of religion.
Ensch. lib. 3. Hist.
cap. 4. lib. 5. cap. 8.
Jerinim. lib. 3.
ca. 14. lib. 1. cap. 2.
3. lib. 3. cap. 4.
Tertul. in praef.
scip. Heret.

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1. Cor. 3. 11.

1. Cor. 4.

him not with doctrines deuised by mens bzaines: and as for the traditions that are doctrinall, they must either containe in them, the written word of God it selfe, Creedes, and expositions, gathered by necessary collection out of the foundations of the scriptures, against Heretickes, or else those things which either directly or indirectly, are either put to, or taken from the word of God. If you meane the former, who will not receyue such traditions?

If the later, who may not without any breach of Godlines, reiect them? And how much Traditions doe auails to appeale and cease the contentions of the Church, olde Stoories doe plainly shew.

Socrat. lib. 5. cap.

21.

August. ad Ca-
sulan. Epist. 36.

For when as in the most auncient times, there arose a sturre in the Church concerning the feast of Easter, with so great a dow, that the whole world was shaken therewith, both sides had recourse to the traditions of the Apostles, which are not expessed in any certain Booke. But when each side alleadged that they kepte the feast of Easter on that time which was appointed by tradition of the Apostles: the matter grew to this passe in the end, that there was a flat freedom for the Church, in all such manner of matters, untill tyranny preuailed.

Iren. epist. ad Vi-
florē Episc.
Rom.

Loe what force traditions haue to determine the controversies of Religion.

Aug. lib. de vera
religione.

Will miracles then make manifest which is the better cause, or the Catholick church? Why, the vse of miracles is now ceased. For there is not now any new Gospell or new doctrine broached, but that which Christ and the Apostles haue already confirmed with miracles and wonders.

Again we doe not reade that all those that reformed, and as it were reformed Religion, were famous for their miracles: In the which number Iohn Baptist, Asaph, Ethan, Iedithun, Heman, Core, and other Prophets, are to be reckoned. Moreover, except the gift of miracles be leste to the wise disposition of God, they cannot confirme any doctrine

trine. For it is manifest that the miracles of Christ which otherwise were full of power, did either nothing at all, or very little, further the obstinate Jewes to faith, and Goodnesse.

Deut. 11.

2. Thes. 2.

Aug. quasi. 82.

li. de orth. fid.

cap. 47.

Aug. lib. de ciuit.

Dai. 12. cap. 8.

Chrysost. 33. in

Matth.

Finally how could miracles be necessarie signes of true Religion, of themselves, when as it is manifest that Antichrist and false Prophets shall excell with many miracles: wherefore those miracle-mongers ought themselves to be taken for miracles and wondrous, who when the date, and vse of miracles is past, doe yet require miracles: although the true doctrine is not euen at this day altogether destitute of great miracles.

What then can the perpetuall and continuall succession of the Bishops of Rome serue to discerne betwene true, and false Religion? Surely no man will deny that there is one succession of true doctrine, and another of persons, wherefore if the succession of Persons be ioynd with the succession of the Prophets, and Apostles doctrine, it is manifest double, that the weight thereof is not small.

That the succession of Popes cannot be iudge of religion.

For in this sence the Fathers did alleage succession against the Hereticks. For he that professeth the same doctrine (saith Nezianzen) is partaker of the same chaire also: but hee that holdeth a contrarie doctrine, ought not to be counted a Successour: and truely this later hath the name in deede, but that former hath the trueth of succession. Except perhaps a man call it succession in that sence, that we say sicknesse succedeth health: light darknesse: a storme sayre weather, madnesse reason: dregges wine: and in a word, Nero Augustus: or Cambyses, Cyrus. With therfore the succession of the Prophets and Apostles doctrine was broken off long agoe in the popish Church: surely the ordinary continuance of Pope after Pope is of no force to shew which is the true religion. But it may be, they will demaund of the Gospellers, the time and person, wherein the succession of doctrine was altered.

In orat. Maxim. Cynicum.

In orat. de H-shana.

Thus far reach the words of Natanzena.

The triall of trueth.

When the succession of doctrine was altered in the popish Church. The first rowe of Popes.

Apoc. 1.

The second order of popes

The third rank of Popes. The fourth company.

Apoc. 13.

The fifth company.

Apoc. 17.

The sixth company. *Apoc. 20.*

Apoc. 9.

That bare vni- tie is not a marke of the true church.

The falling out of great men in the Church.

Unto this the Gospellers answer, that the Popes of Rome are to be distinguished into three especiall ranks or companies. For they deny not that from Linus to Milchides, there were one and thirtie true Pastours of them in number, who laboured in the Lords harvest euen vnto martirdome, and therefore may well be called Starres in the right hand of Christ. But from Susester the first, vnto Sabinianus Thuscus, there were three and thirtie myrtired Bishops, who although they were not the worst, yet by traditions and constitutions, they prepared a seate for the great Antichrist. All the rest, euen vnto this present Pope, they call Antichrists: yet so, that nine and thirtie of them, from Boniface the third and fourth, vnto Leo the fourth, are reckoned to be in the Kingdome of the great beast: one and thirtie of them, from Iohn the eight to Iohn the eighteenth, are numbred in the Kingdome of the great whore: nine and thirtie of them, vntill the time of Celestine the fourth, belong to the Kingdome of the Dragon: And from Innocentius the fourth, vntill the present Pope that now is, about threescore and foure of them, are counted in the Kingdome of Locusts, according to the order of the Prophecie which God would haue to be expressely set downe, concerning the Kingdome of Antichrist. Loe what force and authoritie succession hath.

Will agreement then in publick doctrine and outward woorship, the w^{ch} which is indeed the catholicke Church: why if meer agrément did proue the true Church: doubtles neither the Iewes, nor the Turkes, nor Hereticks, or Heathen of any other such litter, would be kept out from the title of the true Church, sith we see that euen they also doe maruelouslie agree amongst themselves.

And we see that oftentimes great men in the church haue fallen into hoat contentions amongst themselves. Betwixt Barnabas and Paule there arose such strife, that they

brake of companie one from another. So Peter of Alexandria, and Meletius: so Epiphanius and Chrysostome; so Jerome, Augustine and Rufinus: So finally, Cyrill, Iohn of Antioch, and Theodoret, were at open variance and iannes one with another. And in deed, Clemens Alexandrinus writeth, that the Iewes did upbraid the Christians with their dissentions amongst themselves.

Zozom. lib. 1. cap. 16. Socras lib. 1. Origen. Contra Celsam. Lib. 17. Stromata. 1200.

By all which it is more cleare than the none dayes, that as a bare agreement and vnitie cannot proue the truth of Religion, so neither doe all dissentions proue a Religion to be false, so that the foundation be not broken by the discord.

Can the common Custome then of many ages, direct vs where to take the true church? Nay, but God hath forbidden the faithful to suffer his ever lasting truth, to be over ruled by any compasse of yeares, any custome, or at a word by any conspiracie of the whole world. So Noye with his small family, when he sawe that the whole world had conspired and agreed to the same wickednes, confirmed by the custome of many ages before past, yet chose rather to ioyne with a few in the true doctrine of God, than to take parte with the whole world in wickednes.

That olde custome is no sure marke of the true Church. *Esa. 8. 12. Gen. 7. Heb. 11.*

Shall the Church then decide these controuersies of the Church? yea, but wee must first seuer the true Church from the Synagogue of the Malignant, which can be done by no other meanes, but by the word of God.

How the Church may be iudge. That the word of God onely ought to be iudge of Religion.

Shall then the holie scriptures be Judge in this controuersie of heires at variance? So in deede the Gospellers would haue it.

Ang. Trail. cap. 11. In Io. ad. Hierom. Luk. 16. Joh. 4. Joh. 6. Joh. 15. Act. 20. Pro. 30. 2. Tim. 3. Esa. 8. Chrysost. Homil. 41. cap. 22. in Matt.

For they affirme with Austine, Chrysostome, and other of the Fathers, that all things are contained in the written word of God, that might suffice for the saluation of them that beleue.

For, as Augustine saith in another place: To the booke of

The triall of trueth.

*Lib. de natura
& gra. cap. 61.
Contra Fam. li. 11.
cap. 5.
Ad Oros. cap. 11.
Ad paulin.
Ad Fortunat.
lib. 2. coat. Cresc.
Gram. cap. 32.
Ad Vinc. Don.
48.*

Hitherto
reach the
words of
Austin.

In what sort
the Fathers,
councils and
such like are
received.

How may the
Scriptures be
Iudges, sith he-
reticks doe
wrest them?

of the holy Scriptures onely, which are now called canon-
call, doe we owe this reuerence and honour, that we assu-
redly belæue that none of the writers thereof could erre at
all in writing them: but as for others, we so reade them,
that how excellent soeuer they be, either for holines or lear-
ning, we doe not therfore think it true, because they thought
so, but because they haue been able to assure vs thereof, either
by the said Canonickall Scriptures, or by probable reason,
notdisagreeing from the trueth.

Therfore (saith he in an other place) to the holy Scrip-
tures alone doe we consent without gainsayng: from other
writings we may dissent, but to the canonickall Scriptures
euery man must yeld, euery man must subscribe, whether
he be Layman, or teacher, or King, or Emperour, let him
giue place to the holy Scriptures, then the which there is
nothing in this world set forth moze deuine, and moze ne-
cessary.

What can be moze religions? what moze clær then these
testimonies of Augustine? And if the Gospellers can obtain
thus much once, that God may be iudge of the controuersies
of religion by his word, comprehended in the writings of
the Prophets and Apostles: why then they doe not stick to
admit either councils, or fathers, or miracles, or other
such like, for swozne witnesses: so that first the true Church
be distinguished from the Synagogue of Sathan: fathers
of sound credit, from fond fellows and hereticks: lawfull
councils, from tirannickall couenticles: right Bookes, from
counterfeits: true miracles from copned and forged ones:
the succession of Doctrine, from the disguised succession of
persons: true agrément, from obstinate conspiracie: and
finally, the traditions of the Apostles, from the inuentions
of men.

Pea, but saith the See of Rome, how can this be done by
the written word of God, sith there is no heretick that doth
not alleadge the Scriptures for himselfe?

The

The Gospellers aunswere, that heretickes wresting the the Scriptures, cannot be better confuted then by the writ-ten word of God, which onelie is able to decyde all con-trouerfies. For Augustine sayd verie well, that we in no case presume to iudge the bookes of the Prophetes and Apostles, but y by them we iudge all other writings both of Christians and Paganes. So Christ by the Scriptures confuted the Phariseis, Sadduces, yea and the deuill him selfe misalledging the Scriptures: So Stephen, and Ap-pollos confounded the Jewes, and Philippe conuincd the Eunuke of Quene Candace by the Scriptures. So the Apostles confirmed the Gospell by the writings of the Prophetes: The Jewes of Berea examined Paules doctrine by the doctrine and writing of the Prophetes: So finallie the Councell of Nice cut downe Arrius, the Councell of Constantinople Macedonius, the Councell of Chalcedone Eutiches, the Councell of Ephesus Ne-storius, Augustine Pelagius, Tertullian Praxeas, and all the Catholicke authours fansticall fellowses, with the sword of the word of God.

Wherefore (as Augustine saith) let no man in controuer-sies too proudly obiect the writings, either of Fathers or of Councels, bycause we take them not as Canonicall, but ra-ther examine them by the Canonicall writings, and that which in the agreeth with the authozitie of the holy Scrip-tures, we receiue with their commendation: that which a-greeth not, we reiect with their leave.

But (say they) the Scripture is heard, darke & doubtfull. Augustine aunswereth, that me walke farre moze safely by the Scriptures. then by traditions, which being over sha-dowed & darkned with figuratine speechs, wher we go about to search out, either let that be collected thence which is out of question, or if it be in questiō, let it be defined by testimo-nies gottē and gathered from all places that may be, out of the same Scriptures. For so (saith he further) hath the holy

By

ghost

*Ad cresson lib. 2
cap. 31.
The wordes of
Augustine.
Mass. 4. & 21.*

*Act. 6. & 8. &
18.*

Act. 2.

*Act. 17.
See August. de
Concord. Sanct.
Epist. 163 lib. 3.
confess. cap. 16.
Zozom. lib. 2. cap.
3.*

*The verie
wordes of Au-
gustine Lib. 2.
cap. 32. cont.
cresson.*

*That the holie
Scripture is
neither hard
nor doubtfull.*

The triall of trueth.

Ghost tempered the Scriptures, that that which is spoken in one place somewhat darkelie, is in another place moze cleerelie set down: which things sith they thus stand, it followeth, that this is the only meanes that is left to conclude a peace, if the matter be determined by the pure worde of God alone, and that religion only be iudged true, and that church Catholick, & of the right beleefe, which in all points agreeth to the worde of God rightly vnderstande.

The See of Rome leauing all these reasons of the reformed Church, protesteth that although she see that the Gospellers religion doth not much differ from the written worde of God, nay, that it agreeth therunto in all things, yet she cannot allow it, sith it sprung from heretickes, from such as were not sent of God, and last of all from innouators, and such as bzing in new orders,

The Gospellers on the other side intreat the Church of Rome, that she would not accuse the of so græuous crimes, namely, of heresie, vnlawfull calling and innouation, but that rather if she see that their religion doth agree with the trueth of God, contained in the writings of the Prophets and Apostles, she would not be vnwilling to receiue and embrace it her selfe also.

For whereas first of all their doctrine is charged with heresie, therein they complaine that they haue great wrong done them.

For they say that those are not hereticks, which haue ben either conuincd vpon small ground to swarue from the iudgement of the Church of Rome, or they which say that there are Antipodes, or men dwelling vnder the ground, as Pope Zacharie would haue it, or they which will not obey all the constitutions of the Pope, as the Canonicks haue decreede, or those which do not agree for the keeping of Easter, as Pope Victor would haue at: or finally those which do not giue credit to all those things which are deliuered for trueth in the Church of Rome (for other wise all those should

The exception
of the Church
of Rome.

The replie of
the Gospellers.

That the reformed Church is
not heretical.

Le 1. cap. de Her.

2. Manich. Ioan.

Auent. lib. 3.

Annalium. Glo.

Dist. 10. c. nulli.

dist. 21.

Em'eb. lib. 5. cap.

26.

Lib. Conson. fol.

274. col. 4.

should be hereticks which would not beleue that Saint Dominick wrought more miracles then Christ and all the Apostles, that the said Domicick is greater then Iohn Baptist, and finally that all the trimme tales of Saint Frauncis the Sonne of Barnardo and others, are to be credited vnder paine of being condemned for heresie) or last of all, those that doe not beleue that all Emperours, Kings, princes, and every humane creature is subiect to the Popes tempoꝝ all Swoꝝd.

But the Gospellers say that they are the right Hereticks, first, that bring into the Church a doctrine contrarie to the rule of faith, or beleefe of the Christians: secondly, that make a departure from the Catholick church, that holdeth the pure doctrine of God: last of all, those who being solemnely admonished, doe obstinately continue in their errors, that haue bene made manifest vnto them.

But as for them, they protest that they haue swarued neither from the rule of faith, and ordinarie creede of the Christians, nor from those foure most auncient councels, I meane the Councell of Nice, Constantinople, Ephesus, and Chalcedon. nor from the Creede of Athanasius, nor finallye from any parte of the woꝝd of God, nor haue bene cited by due course of Lawe, or excommunicated by competent or meet Iudges, or proued to be out of the way, but that they haue alwaies either lawfully giuen an account of their doctrine, or conueniently referred themselves, and solemnely appealed to a generall and free councell of all Christendome. For that the councell of Trent was not a free councell, they proue by stories, by which it is manifest how that Ceruinus, Polus, and other Cardinals expelled thence, Iacobus Nachiantes Bishop of Clodia fossa, Dominicus Wilhelmus of Venice, Paulus Vergerius Bishop of Justinople, and many other, vpon more suspicion that they fauoured the Gospell, and for certaine speeches repugnant to their popish errors.

Anton. Flor. hist. par. 3. cap. 1. §. 3

Can. in fin. extra: ag. de Maior. & obedi.

Who may truly be called the hereticks.

Aug. ufl. lib. de ciuit. Dei. 18. cap. 15.

Tertul. lib. de prescript. her. 2. Per. 2.

1. Tim. 3.

2. Tim. 3.

Mat. 18.

Nouell. 115.

§. si quis.

That the council of Trent was not a free and lawfull council.

And

The triall of trueth.

That the Ministers of the reformed church were both extraordinary, and ordinarily called.

That the Protestants doctrine is not new.

The Church like the moon.

Gen. 17.
1. King. 7.

Mat. 23.
How true doctrine was corrupted.

And as for the calling of their Ministers, which first began to assault the papacie: they answered, that they were called, partly extraordinary, (the Lord stirring by their hearts, and inflaming them more and more with the zeale of the glorie of his sonne) and partly ordinarily, by Magistrates and Princes, many people of sundrie Nations yielding their consent thereunto, and rendering God thanks for so great a blessing. Which not onely that Princes may doe, but also that they are bound to doe, whensoever Churches are anewe, in regarde of their outward and visible forme, either to be established, or to be reformed and cleansed from those errors, which through the fault of them that should maintaine and preserve Religion, were crept in: they proue by the flatte commandement of God, and by the examples of Ezechias, Iosaphat, Iosias, and other religious Princes. For whereas last of all they accuse the Religion of the Gospellers, of noueltie, therein they complaine, that Gods trueth is greatly iniured. For the Gospellers protest, that they holde no other doctrine, then that whereby Adam, Seth, Noe, Abraham, and the rest of the Patriarks, were saued, and which, Christ, the Apostles, the first Councels, and the more auncient and sounder sort of the fathers, did preach: vntill at length, the deuill (while the husbandmen slept) had pestered the Lords field with such sorte of tares, that the pure wheate could not at all be sene, for cockle and darnell. For although God wil haue his church preserved, yet he hath not appointed that it should alwaies stande in her full strength and flourishing estate, but suffereth it, like the Moone, sometime to waxe, and sometime to wane: So in the daies of Noe, onelie eight were preserved in the Arcke against the flood. So in the time of Eliah, there are said to haue bene five thousand, that embraced the true doctrine. So finally, in the time of Christs appearing, the Church was so darkened, that there was thought scarce one or two to be left. And after the gracious birth of our

our Saviour Christ, as it were within three circles of a thousand and five hundred yeares: the Church in like manner, seemeth to haue by little and little, decayed.

For in the first five hundred yeares, true religion began to wrestle with error: and in the next five hundred, to yeeld to it, vntill at length in the other five hundred yeres it was so ouerwhelmed, that it gaue no light on any side.

Neither for all that doeth it followe hereupon, that either the Church was at any time cleane extinguished, or that we now are at variance with the church: for the church of Christ hath alwaies bene, and shalbe alwaies, as long as the Lord Christ shall raigne, with whose helpe it is so supported, that yet notwithstanding, the forme therof is not alwaies visible.

That the church was neuer quite destroyed.

Against this church, the Protestants say, that they haue now no quarrell, because together with her, they doe with one consent, worshipping one God, and the Lord Christ, according as he hath alwaies bene worshipped of all the godlie. But they say, that they haue departed from that Synagogue, which hath not kept the true faith, in preferring mens inuentions before the word of God, which would lay intollerable burthens vpon them, which would beare rule over their brethren, which would forbidde the sincere preaching of the word, and right administration of the Sacraments, which bleseth every yeare to curse and banne her, together with the churches of Africa, Egypt, Syria, the East churches, the churches of Asia, and Greece, which persecuteth the godlie, and will admitte no reformation, which hath corrupted those things which were necessarie in the church, enioyned those things to be kept of necessitie, which were free, and retained those things which were naught and hurtfull, which hath tied the Catholicke church to Rome, which hath wilfullie polluted her selfe with all kinde of abominations.

Reasons why the protestants haue departed from the church of Rome.

The triall of trueth.

And therefore they protest that they haue done this of necessitie, namely, that they might obey the commaundement of the Lorde, and that their consciences might not be defiled with their Aduersaries corrupt doctrine: and that they might not become subiect to those punishments which hang ouer them.

Where the
Church ha-
been hidden so
many yeeres.

But where then, will they say, hath the Church layen hidden so long? O: if the Church of Rome were not the true and Catholicke Church, must then all men be damned?

The Gospellers answer, first that their were alwaies some, both in the East Churches, and also in Poperie it selfe, which misliked these corruptions of the Romish Synagogue, and both by liuely voyce, and also by writings inuicighed against them.

For that they may say nothing of the Auncient fathers, and the whole Primitive Church, which the Gospellers affirme to agree with them in all poyntes in the Articles of faith: they proue that euen in these later ages there were many that subscribed to this reformation of religion.

Gregorius mag-
nus in registr. lib.

4. cap. 8.

Ioan. Episc.

Constant. episc. 35

ad Maxim.

In p. 12.

Is. August. lib. 7.

fol. 685. and in

the yeeres 1240.

Eberhard of Sa-

lisbury.

Ioachim of Ca-

labria.

Frauncis Pe-

trarch.

Seauen hun-

dred foure-

score and five

yeeres agoe.

Lib. conf. 23. 4.

For Gregory the great, although he bolstered by manye foul errors: yet in this he iudged rightly, that he was anti christ, which would suffer himselfe to be called the Cheefe Priest, and Vniuersall Bishop.

Eberhardus Bishop of Salisburgh, proued by a most plentiefull Declaration in a councell at Reimburgh, that the Popes were Antichrists, the foundation of whose Kingdome Hildebrand had laied.

Ioachim of Calabria also at the very same time, did in like manner call the Popes Hereticks. Frauncis Petrarch both in other places of his writings, and especiallye in his twentieth Epistle, dooth with great earnestnes crye out against the Popes. Arnulph Bishop of Meleance, in a councell helde at Rheims, did openly pronounce the Popes to be Antichrists.

Barnard

The triall of trueth.

30

Barnard in the yere of our Lord 1550. intueighed against the Popes as the very Antichrists. In y same age Michael Centenas likewise openly charged the Pope to be Antichrist. Ierome Souaronola of Ferraria, preached throughout all Italie, both that the Pope was Antichrist and that his doctrine was wicked, for the which cause he was burned at florence by Alexander the first. Thomas Rhedon did directly condemne y papacie, and was for the same burned by Eugenius the 4. Laurentius Valla almost an hundred yeres agoe, by calling Rome Babilon, the Pope Antichrist, and the donation of Constantine a forgery of the Popes: did courageously set himselfe against them, and being banished for the same, was very honourably entertained by the King of Naples. John Wickliffe did mightily impeache and assault the papacie in England. After him followed not long after, Iohn Hus and Ierome of Prage, condemned to death at y councill of Constance, contrary to the Emperour Sigismundes publick warrant: and there burned for the true religion: untill at length Martin Luther following them, as it were with the fatal field and last battle, began more openly and directly both to vnfolde the trueth of religion, and also to impugne the papacie. The wo:ld would haue stopped his course by many meanes. For Maximilian the Emperour at Ausburge in the yere 1518. and Charles the fifth, with Ferdinando and many other Kings and Princes, first in the yere 1521. at Woormes, then in the yere 1523. at Norimberge, afterwarde in the yeere 1524. at Ratisbone, and in the yere 1529. at Spire, moreover in the yere 1530. at Ausburgh, againe in the yeere 1532. at Ratisbone, and in the yere 1540. at Hagano, partly themselves heard the defence of Luther with his owne mouth, and partly caused his doctrine to be examined by their assignes. But when they perceived that they nothing preuailed by banishment, impi-

*Barnard. 1150.
Michael Centenas.*

Thomas Rhedon

Laurentius Valla.

John Wickliffe.

*Iohn Hus.
Ierome of Prage.*

*The triall of
Martin Luther.*

The triall of trueth.

The counsel of
Gamaliel, and
of the priests.

A speech by
the way to
kings & prin-
ces to finde out
the trueth.

sonment, burning, and all kinde of torments, at length they were forced to hearken to the aduice of Gamaliel, who counselled the Iewes to let the Apostles alone. For if this enterprize or busines were of men, it would come to passe, that it should shortly be brought to nought: but if it were of God, it could not be that it should be ouerthrowen.

Let all men therefore thinke the same of the religion of the Reformed church. And in the meane while, O ye kings and princes, and inhabitants of the whole worlde, which are desirous of euerlasting life, rouse vp your selues, deale wisely, serue the Lord in feare, and reioyce in trembling, kisse the sonne leaſt he be angrie, and ye periſh in the way, when his wrath ſhal be but a litle kindled, blessed are all those that truſt in him.

The Conclusion.

These were the things (good Readers, that loue your saluation,) which I thought good, to write at this present, concerning the appointing of a Iudge for the controversies of religion, and the finding out of the trueth of the right religion, and Catholicke Church. Wherein, because I take it, that I haue said nothing which I cannot make good by manifest proofes, either of the holy Scriptures, or Catholick Fathers, or els euen of those authours themselves, whose testimonies I haue truly alleadged: Surely it is mete and right, that all those that loue the trueth, shoulde be stirred vp to sake out the way of eternall life: and without partiall iudgement, to knowe the trueth of religion, and of the church: without the which, saluation is not to be had. And now, that which remaineth, let vs with all our hearts beseech our onely master, the Lord Iesus Christ, that wee may be taught many things moze which wee knowe not, by him, from whom we haue receiued these things which we doe know: let vs pray him, that of his mercie preuenting vs, and furthering vs, he would teach vs those things which being to be knowen for our comfort, wee are not ignorant of, keepe vs in those things which we knowe to be true, strengthen vs in those things wherein we stagger, being true, and deliuer vs from those things which are false: that so in our thoughts and words he may finde that, which he doeth profitably geue vs: and may cause those things to proceed from vs, which may be acceptable to God, and profitable to men. Amen.

FINIS.

A Catalogue of the authours whose Testimonies,
besides the Canonick scriptures, are alleaged and
quoted in the margent of this booke.

<p style="text-align: center;">A.</p> <p><i>Agustinus.</i> <i>Ambrosius.</i> <i>Acatius.</i> <i>Athanasius.</i> <i>Andradus.</i> <i>Antoninus Florentinus.</i> <i>Aeneas Sylvius.</i> <i>Albert. Krantzius.</i> <i>Abbas Vespergensis.</i> <i>Augustinus Steuchus.</i> <i>Arnobius Feron.</i> <i>A Tius Zan.</i> <i>Agrippa.</i> <i>Apollo.</i> <i>Arnoldus Aurelian. Episc.</i> <i>Ac Maritimus.</i></p>	<p><i>Archiepisc.</i> <i>Epiphanus.</i> <i>Erasmus.</i></p> <p style="text-align: center;">F.</p> <p><i>Felinus.</i> <i>Franciscus Petrarca.</i> <i>Flouius Blond.</i> <i>Fauccius.</i></p> <p style="text-align: center;">G.</p> <p><i>Gregorius Nazianzenus.</i> <i>Gelisius.</i> <i>Guilelmus Budaeus.</i> <i>Gerson.</i> <i>Gregorius Magnus.</i> <i>Gratianus.</i> <i>Gabriel Biel.</i> <i>Grebelius.</i> <i>Georgius Lilius.</i> <i>Gallici amales.</i></p>	<p><i>Luitprandus Ticinensis.</i> <i>Legende Sanctorum.</i></p> <p style="text-align: center;">M.</p> <p><i>Marcilius Ficinus.</i> <i>Martianus Baptista.</i> <i>Massens.</i> <i>Marullus.</i> <i>Matthews Parisius.</i> <i>Michael centenas.</i></p> <p style="text-align: center;">N.</p> <p><i>Nicholaus Cusanus.</i> <i>Nauclerus.</i></p> <p style="text-align: center;">O.</p> <p><i>Orosius.</i> <i>Origenes.</i></p>
<p style="text-align: center;">B.</p> <p><i>Bernardus Abb. Clara.</i> <i>Basilius.</i> <i>Bonsfacius.</i> <i>Baldus.</i> <i>Beno Cardinalis.</i> <i>Beda.</i> <i>Barnus.</i> <i>Bernardinus Mendota.</i></p>	<p style="text-align: center;">H.</p> <p><i>Hieronymus.</i> <i>Huldricus Hutterus.</i> <i>Hofius.</i> <i>Helmodius.</i> <i>Hieronym. Sammor.</i> <i>Hieronymus Marini.</i></p>	<p style="text-align: center;">P.</p> <p><i>Paphrusius.</i> <i>Panaminianus.</i> <i>Paul. Venger. Episc.</i> <i>Petrus a Soto.</i> <i>Platina.</i> <i>Petrus Praemonstratens.</i> <i>Pighius.</i> <i>Philippus Decius.</i> <i>Pantaleon.</i></p>
<p style="text-align: center;">C.</p> <p><i>Christostomus.</i> <i>Cyrillus.</i> <i>Clement Alexandrinus.</i> <i>Cyprianus.</i> <i>Calixtus.</i> <i>Clementis clementina.</i> <i>Coletus.</i> <i>Conformitatum liber.</i> <i>Concilium Tridentinum.</i> <i>Comentarij magist. Parisiensium.</i> <i>Cassianus.</i></p>	<p style="text-align: center;">I.</p> <p><i>Irenaeus.</i> <i>Ius Civile.</i> <i>Ius Canonicum.</i> <i>Iason.</i> <i>Ianus Panonius Episcop.</i> <i>Quinqueseptensis.</i> <i>Ioannes de turve cremata.</i> <i>Ioannes Monticius.</i> <i>Ioan. Petrus Ferrarius.</i> <i>Ioan. Auentinus.</i> <i>Ioan. Iouianus Pontan.</i> <i>Ioan Rinius.</i> <i>Ioan. Kanisius.</i> <i>Ioan. Nouionagus.</i> <i>Ioachimus Calber.</i> <i>Ioan. De la casa Arch. Ben.</i></p>	<p style="text-align: center;">R.</p> <p><i>Raphael Volaterran.</i> <i>Ruan. Tap.</i> <i>Rufinus.</i></p> <p style="text-align: center;">S.</p> <p><i>Stella Venus.</i> <i>Sabellicus.</i> <i>Socrates.</i> <i>Sigebertus.</i> <i>Spiridon.</i></p>
<p style="text-align: center;">D.</p> <p><i>Ducherius.</i></p> <p style="text-align: center;">E.</p> <p><i>Eccius.</i> <i>Eugarius.</i> <i>Eutropius.</i> <i>Extravaganti.</i> <i>Enscbius.</i> <i>Eberhardus Salisburgens.</i></p>	<p style="text-align: center;">L.</p> <p><i>Lindanus.</i> <i>Lombardus.</i> <i>Laurentius Valla.</i></p>	<p style="text-align: center;">T.</p> <p><i>Tertullianus.</i> <i>Thom. Aquinas.</i> <i>Theodor.</i> <i>Tetzelius.</i> <i>Thomas Rhedon.</i></p> <p style="text-align: center;">V.</p> <p><i>Vincenius.</i> <i>Valer. Anselmus.</i> <i>Vicelius.</i></p> <p style="text-align: center;">Z.</p> <p><i>Zorimus.</i></p>

Faults escaped in the printing.

Lease 3. a. line 23. there lacke these wordes : and man.

Lease 7 b. line 1. put out vsed. Lease 10. a. line 22. for of, read to. Lease 12. a. line 7. both in the text and in the margent, read fift, for first. Lease 15. b. in the latter of the two first verses in meeter, the last word of the verse, read the same. Lease 27. b. line 29. read there are, for three are. and line 33. for at, read it.



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Dexter, and are to be solde in Pauls
Churchyard at the signe of the
Braſen Serpent.